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A DICTIONARY
OF
ORIENTAL QUOTATIONS

A Dictionary of Oriental Quotations

(Arabic and Persian)

By

CLAUD FIELD, M.A.

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PREFACE.

In presenting these specimens from the still hitherto largely unworked mines of the Orient, the compiler desires to thank warmly the following Oriental scholars who have allowed him to make use of their translations: Sir C. J. Lyall, K.C.S.I., Professor Margoliouth of Oxford, Professors Browne and Nicholson of Cambridge, Mr. Whinfield, and the owners of the copyright of the late Col. Wilberforce Clarke's works. He also wishes to thank Messrs. Kegan, Paul, Trench & Co. for allowing him to quote from Redhouse's translation of the Masnavi and Bicknell's translation of Hafiz, and Mr. T. Fisher Unwin for permitting quotations to be made from Professor Browne's Literary History of Persia. In transliterating Arabic the compiler has adopted the system of Professor Palmer in his Arabic Manual. In transliterating Persian he has for the most part adopted that of Mr. Tolbort in the Persian translation of "Robinson Crusoe."

No better motto for the student of Oriental verse, whether in the original or in a translation, can be found than the words of Goethe in the "West-oestlicher Diwan:"

Herrlich ist der Orient
Ubers Mittelmeer gedrungen;
Nur wer Hafiz liebt und kennt
Weiss was Calderon gesungen. C. F.

Arabic and Persian Sayings

"Ab-i-hayat ast'ishq, dar dil wa janash pazir."
Diwan-i-Shams-i-Tabriz.

"Love is the water of life; receive it in thy heart and soul."
NICHOLSON.

"Ab-i-hayat tira-gun shud, Khizr farrukh pai kujast?
Khun chakid az shakh-i-gul; bad-i-baharanra che shud?"
ANWAR-I-SUHEILI.

"Dark have grown life's fairy waters; where is holy Khizr say?
From the rose-bough blood is dropping; where do spring's soft breezes stray?" (EASTWICK).

"Abar amad wa baz bar sar-i-sabza girist
Be bada arghawan na mi bayad zist,
In sabza ki imroz tamashagah'e mast
Ta sabza'e khak-i-ma tamashagah'e kist." OMAR KHAYYAM.

"Down rain the tears from skies enwrapt in gloom
Without this wine the tulips could not bloom.
As now these flowerets yield delight to me
So shall my dust yield flowers, God knows for whom."
WHINFIELD.

"Abar gar ab-i-zindagi barad
Hargiz az shakh-i-bed bar na khori
Bar faromaya rozgar mabar
Kaz nai boriya shakar nakhori." GULISTAN, chap. I.

"What though life's water from the clouds descend
Thou'llt ne'er pluck fruit from off the willow-bough;
Not on the base thy precious moments spend
Thou'llt ne'er taste sugar from the reed I trow."
(EASTWICK).

Abasa wa tawalla 'an ja'ahu 'l'ama, wa ma yudrika la'allahu yazzakka au yadhahakkaru fatanfa'hu' ldhdhikra, 'amma mani 'staghna fa'anta lahu tasadda wa ma 'alaika 'alla yazzakka wa amma man jaaka yas'a wa huwa yakhsha fa'anta 'anhu talaha kalla innaha tadhkiratun." KORAN, chap. 80.

"He (Muhammad) frowned and he turned his back because the blind man came to him, but what made thee know whether he would not aim at holiness, or be warned and the warning profit him. But as to him who has become wealthy, him thou didst receive with honour, yet it is not thy concern that he endeavours not to be pure, but as to him who cometh to thee earnest and full of fears him dost thou neglect. Do not so; verily it is a warning." RODWELL.

"Ablahe k'u roz-i-roshan sham'a-i-kafuri nihad
Zud bashad k'ash bashab raugan na bashad dar chiragh."

GULISTAN, chap. 1.

"The dolt who in bright day sets up a camphor light
Soon thou wilt see his lamp devoid of oil at night."
(EASTWICK).

"Adam che serahe buad wa ruh chu mai
Qalib chu nai buad sada'e dar wai
Dani che buad adam-i-khaki Khayyam
Fanus-i-khiyali wa chiraghe dar wai." OMAR KHAYYAM.

"Man is a cup, his soul the wine therein,
Flesh is a pipe, spirit the voice therein,
O Khayyam have you fathomed what man is?
A magic lantern with a light therein." (WHINFIELD).

"'A'da 'aduwwika nafsuka 'llati baina jambaika."

GULISTAN, chap. 7.

"The most malignant of thine enemies is the lust which abides within thee." (EASTWICK).

"Addaulat rihun qullabun w'alqudrata barqun khullabun."

MAQAMAT OF HARIRI, chap. 21.

"Dominion is a breeze that changes, and power is a lightning that deceives." (CHENERY).

"Adl wa insaf dan na kufr wa na din
Anche dar hifz-i-mulk dar kar ast
Adl be din nizam 'alam ra
Bihtar az zulm-i-Shah dindar ast." JAMI. BIHARISTAN.

"Be aware that justice and equity not unbelief nor religion
Are needed for the maintenance of the kingdom.
Justice without religion is for the next world
Better than the tyranny of a religious Shah." (REHATSEK).

"'Afala yatadabbaruna 'lqurana, am 'ala qulubin aqfaluha."
KORAN, chap. 47.

"Will they not then meditate on the Koran? Are locks upon their hearts?" RODWELL.

"'Afalam yasiru fi'l'ardhi fatakuna lahum qulubun ya'qiluna biha, au adhanun yasma'una biha, fa'innaha la ta'ma'l'absaru walakin ta'ma 'lqulubu 'llati fi'ssuduri." KORAN, chap. 22.

"Have they not then journeyed through the land? Have they not hearts to understand with, or ears to hear with? But it is not verily that their eyes are blind, but the hearts that are in their breasts are blind."
RODWELL.

"'Afaman 'assasa bunyanahu ala taqwa mina 'llahi waridhwanin khairun 'am man 'assasa bunyanahu ala shafa jurufin harin fa'nhara bihi fi nari jahannama?" KORAN, chap. 9.

"Which of these two is best? He who hath founded his building on the fear of God and the desire to please Him, or he who hath founded his building on the brink of a tottering water-worn bank so that it falleth in ruin with him into the fire of hell?" (RODWELL).

"'Afaman wa'adnahu wa'dan hasanan fahuwa laqihi kaman matt a'nahu mata'a 'lhayati 'ddunya thumma huwa yauma 'lqiyamati mina 'lmuhdharin." KORAN, chap. 28.

"Shall he then to whom we have promised a goodly promise which he shall meet with, be as he on whom we have bestowed the conveniences of this life present, and who on the day of resurrection shall be brought forward for punishmen.?" (RODWELL).

"'Afani 'llahu wa shukran lahu min 'illatin kadat tu 'affini
wa manna bi'lburan 'ala 'innahu la budda min hatfin sayabrini
ma yatanasani wa lakinnahu ila taqadhdhi l'ukli yunsini,
in humma, lam yugni hamimum wa la hima Kulaybin minahu yahjini."

"God has saved me, thanks be to Him from a sickness that went near to blot me out
And has granted me recovery; though it must needs be that death will one day waste me.
Death forgets me not yet He gives me a delay before the end of my feeding;
If it be decreed, then will no friend avail, nay not even the guarded domain of Kolayb to guard me from Him."
HARIRI MAQAMAT. 19.

"'Afa'anta tukrihu 'nnasa hatta yakunu muminin?"
KORAN, chap. 10.

"Wilt thou then compel men to become believers?" (RODWELL).

"'Afa'anta tusmi'u 'ssumma au tahdi 'l'uma wa man kana fi dhalalin mubin." KORAN, chap. 43.

"Canst thou make the deaf to hear, or canst thou direct the blind and him who is in a manifest error?" (SALE).

"'Afati 'lddiyaru mahalluha famuqamuha
Biminan ta'abbada ghauluha farijamuha
Famadaafi'u 'rraiyyani 'urriya rasmuha
Khalaqan kama dhamina 'lwuhiyya silamuha
Dimanun tajarrama ba'da 'ahdi anisiha
Hijajjun khalauna halaluha waharamuha." MU'ALLAQAH OF LEBID.

"Desolate are the mansions of the fair, the stations in Mina where they rested and those where they fixed their abodes. Bare are the hills of Ghaul and deserted is the summit of Rijam.

"The canals of Raiyyan are destroyed: the remains of them are laid bare and smooth by the floods, like characters engraven on the solid rocks.

"Dear ruins! many a year has been closed, many a month holy and unhallowed has elapsed since I exchanged tender vows with their fair inhabitants." SIR W. JONES.

"Aftab amad dalil-i-aftab." JALALLUDIN RUMI.

"None but the sun can display the sun." WHINFIELD.

"Agarat murad bashad ki namiri wa bimani
Birihan bi jihad khudra za jahan dun fani
Za tan wa za jan wa az dil bugzar, masaz manzil
Ki shawad sifat hasil bimurad wa kamrani."
DIWAN-I-SHAMS-I-TABRIZ.

"Pants thy spirit to be gifted
With a deathless life,
Let it seek to be uplifted
O'er earth's storm and strife.
Spurn its joys,—its ties dissever,
Hopes and fears divest;
Thus, aspire to live for ever,
Be for ever blest. (FALCONER).

"Agar baran bakohistan nabarad
Basali Dijla gardad khushk rude." GULISTAN, chap. 7.

"If on the mountain summits fell no rain,
One year would make the Tigris channel dry." (EASTWICK).

"Agar biryan kunad Bahram ghori
Na chun pae malakh bashad za mori." GULISTAN, chap. 2.

"A locust's leg, the poor ant's gift is more
Than the wild ass, dressed whole, from Bahram's store."
(EASTWICK).

" Agar dana'e hila pashad kase
Ba dam awarad murgh-i-zirak base." ANWAR-I-SUHEILI.

" If one the grains of craft around him fling
Sly birds enow he'll to his snare soon bring."
EASTWICK.

" Agar dunya na bashad, dardmandem
Wa agar bashad, ba mihrash pae bandem
Bala'e z'in jahan ashubtar nest
Ki ranj-i-khatirast ar hast wa nest. GULISTAN, chap. 2.

" Have we no worldly gear,—'tis grief and pain,
Have we it, then its charms our feet enchain.
Can we than this a plague more troublous find
Which absent, present, still afflicts the mind."
(EASTWICK).

" Agar sad sal gabar atish farozad
Wa gar ek dam daru uftad basozad." GULISTAN, chap. 1.

" Though for a hundred years the Guebre feeds his flame
Did he once fall therein 'twould feed on him the same."
(EASTWICK).

" Agar za bagh-i-r'ayyat malak khurad sebi
Bar aurand ghulaman-i-u darakht az bekh
Ba nim baiza ki sultan sitam rawa darad
Zanand laskarianash hazar murgh ba sekh."

" If but one apple from the peasant's field
The king should eat, his men uproot the tree;
And does the Sultan but his sanction yield
To extort five eggs—his followers will see
Cause with a thousand pullets to make free."
(EASTWICK).

Ahanera ki morchana bikhurad
Natawan burd azū basaiqal zang;
Ba siyah dil che sud guftan w'az?
Narawad mekh-i-ahanin dar sang." GULISTAN, chap. 2.

" When rust deep-seated has consumed the steel
Its stain will never a new polish own.
Advice effects not those who cannot feel
A nail of iron cannot pierce a stone." EASTWICK.

Ahl-i-zamana ki wafa nest yar eshan
Matalab wafa ki ghair jafa nest kar eshan." ANWAR-I-SUHEILI.

" Faith does not company with worldly men.
From those habit is injustice, then
Expect not truth." EASTWICK.

"Aibist azim barkashidan khudra,
W'az jumla'e khalq barguzidan khudra,
Az mardumak-i-dida bibayad amokht
Didan hama kasra wa na didan khudra." HAFIZ.

"It is a crime to seek to raise but self,
Before all other men to praise but self,
The pupil of the eye a lesson gives,
Be all submitted to thy gaze but self." (BICKNELL).

"'Ajab, 'ajab, bakudamin rah az jahan rafti,
Base zadi par wa bal wa qafs dar ishkasti,
Hawa girifti wa sue jahan-i-jan rafti
Tu baz-i-khass budi dar wisaq-i-pir zani,
Chu tabl-i-baz shunidi, balamakan rafti." DIWAN-I-SHAMS-I-TABRIZ.

"'Tis marvellous by what way thou wentest from the world
Thou didst strongly shake thy wings and feathers and having broken thy cage
Didst take to the air and journey towards the world of soul.
Thou wert a favourite falcon kept in captivity by an old woman
When thou heard'st the falcon-drum, thou didst fly away into the void."
(NICHOLSON).

"Ajaban lirajin an yanala wilayatan
Hatta idhama nala bighayatihi bagha." MAQAMAT OF HARIRI (21).

"Wonderful! a man hoping to attain to rule, and then when he attains to his desire, he wrongs. CHENERY.

"Aj'ali lmauta nasba 'ainik wa haza firaqu baini wa bainik."
MAQAMAT OF HARIRI, chap. 50.

"Keep death before thine eye and this is the parting between thee and me." CHENERY.

"Akhir in jan ba badan paiwasta ast
Hech in jan ba badan manasta ast
Tab nur-i-chashm ba pih ast juft
Nur-i-dil dar qatra'e khuni nihuft
Shadi andar gurda wa gham dar jigar
Aql chun shama' darun maghaztar
In taalquha na be kaifast wa chun
Aqlaha dar danish chuni zabun." JALALUDDIN RUMI.

"After all soul is linked to body
Though it in nowise resembles the body
The power of the light of the eye is mated with fat
The light of the heart is hidden in a drop of blood
Joy harbours in the kidneys and pain in the liver
The lamp of reason in the brains of the head.
These connections are not without a why and how
But reason is at a loss to understand the how." (WHINFIELD).

Akibat gurg-zade gurg shavad
Garche ba adami buzurg shavad." GULISTAN, chap. 1.

" At length the wolf-cub will become a wolf
Even though it grow up amongst men."
(E. G. BROWNE).

" Akhmid bihilmik ma yudhkihi dhu safa'in
Min nari ghaidhik w'asfah in jana jani."
MAQAMAT OF HARIRI, chap. 47.

" Quench by thy mercy the fire of anger that a churl has recklessly kindled in thee, and pardon his trespass." STEINGASS.

" Aknun ki dam za umr mahrum nashud,
Kam bud az asrar ki mafhum nashud,
Chun nek hame bingiram az rue khird
Umaram biguzasht wa hech m'alum na shud."
OMAR KHAYYAM.

" Whilom, ere youth's conceit had waned, me thought
Answers to all life's problems I had wrought;
But now, grown old and wise, too late I see
My life is spent, and all my lore is nought."
(WHINFIELD).

" Aknun ki za khushdili bajuz nam namand,
Ek hamdam-i-pukhta juz mai-i-kham namand,
Dast-i-tarab az saghir-i-mai baz magir
Imroz ki dar dast bajuz jam namand." OMAR KHAYYAM.

" Now of old joys nought but the name is left
Of all old friends but wine we are bereft
And that wine *new;* but still cleave to the cup
For save the cup what solace is there left.
(WHINFIELD).

Akrim ud dhaifar wa lau kana kafira." SAYING OF MUHAMMAD.

" Honour the guest though he be an infidel."

" Aksar ahl al jannat ablah, ai pisar,
Bahr in guft sultan ul bashar
Ziraki chun bad kibr-angez t'ust
Ablahe shu ta bamanad din durust." JALALUDDIN RUMI.

" For this cause, O son, the Prince of men declared
'The majority of those in Paradise are the foolish'.
Cleverness is as a wind raising storms of pride
Be foolish, so that your heart may be at peace."
WHINFIELD.

"Akullu 'amran tahsabina umran, wa nara taharriqa bi'lailî naran?" ABU DU'AD.

"Thinkest thou every man, a man; every fire that burns at night a fire?" D. S. MARGOLIOUTH.

"Ala la tahzannana akha' lbaliyyat
Falirrahmani 'ltafun khaflyyat." GULISTAN, chap. 1.

"Oh, ye brothers of misfortune! be not ye with grief oppressed
Many are the secret mercies which with the All-bounteous rest."
(EASTWICK).

"'Alaika bi'ssidqi wa lau annahu 'ahraqaka 'ssidqu binari 'lwa'id wa'bghi ridha 'llahi fa'aghba 'lwara man 'askhata 'lmaula wa'ardha 'l'abid." HARIRI MAQAMAT 21.

"Keep to truth though it scorch thee with the fire of threatening, and seek to please God; for the most foolish of mankind is he who angers the master and pleases the slave." (CHENERY).

"'Al'alimu arafa 'ljahila l'a'innahu kana jahilan, wa'ljahilu la yarifu 'lalima l'ainnahu ma kana 'aliman."

"The wise man understands the fool for he was once a fool himself, but the fool does not understand the wise man because he was never wise."
PROV.

"'Alam nashrah laka sadraka wa wadha'naa 'anka wizraka 'lladhi anqadha dharaka waraf'naa zikraka, fainna ma'a 'l'usri yusra, inna ma'a l'usri yusra, faidha faraghta fa'nsab wa'ila rabbika fa'rghab." KORAN, chap. 94.

"Have we not opened thy breast for thee? and taken off from thee thy burden, which galled thy back? and have we not upraised thy name for thee? Then verily along with the difficulty cometh ease, verily along with the difficulty cometh ease. But when thou art set at liberty, be instant in prayer, and seek thy Lord with fervour." RODWELL.

"'Alam naj'ali 'lardha kifatan 'ahaiyan wa'amwatan wa ja'alna fiha rawasya shamikhatin w'asqainahum ma'an furatan. Wailun yaumaidhin lilmukadhdhibin "intaliqu ila ma kuntum bihi tukadh-dhibun intaliqu ila dhillin dhi thalathi shu'abin." KORAN, chap. 77.

"Have we not made the earth a receptacle for the living and the dead, and placed on it the tall firm mountains and given you sweet water to drink? Woe on that day to those who charged with imposture! 'Begone to that hell which ye called a lie: begone to the shadows that lie in triple masses.'" RODWELL.

"'Alam tara 'anna 'llaha yusabbihu lahu man fi'ssamawati wa' lardhi wa'ttairu saffatin kullun qad 'alima salatahu watasbiyahu wa'llahu 'alimun bima yaf'alun." KORAN, chap. 24.

"Hast thou not seen how all in the heavens and in the earth uttered the praise of God? and the very birds as they spread their wings? Every creature knoweth its prayer and its praise, and God knoweth what they do." RODWELL.

"'Alam tara anna 'llaha 'anzala mina 'ssamaai maan f'akhrajna bihi thamaratin mukhtalifun alwanuha wa mina 'ljibali judadun biyadhun wa humrun mukhtalifun 'alwanuha wa gharaabibu sudun wa mina 'lnasi a' ddawatti w'lan'ami mukhtalifun alwanuhu." KORAN, chap. 35.

"Dost thou not see that God sendeth down the rain from heaven and we bring by it the upgrowth of fruits of various hues and that on the mountains are tracts of varied hues white and red and others are of a raven black? And of men and reptiles and animals various likewise are the hues." RODWELL.

"Alam tara anna 'lfulka tajri fi'lbahri bin'imati 'llahi 'liyuriyakum min ayatihi inna fi dhalika layatin likulli sabbarin shakur." KORAN, chap. 31.

"Seest thou not how the ships speed on in the sea through the favour of God that He may show you of His signs? Lo, herein are signs to every patient grateful person." RODWELL.

"Alam tara ila rabbika kaifa madda 'dhilla wa lau sha'a laja'alahu sakinan, thumma ja'alna 'shshamsa alaihi dalila." KORAN, chap. 25.

"Seest thou not how thy Lord stretcheth forth the shadow? if He so pleased, he had made it stationary; but we bring the sun upon it thus guiding its direction." (MUIR).

"Alam tara kaifa fa'ala rabbuka bi'ashabi 'lfil, alam yahj'al kaidahum fi tadhlil, wa'arsala alaihim tairan 'ababil, tarmiyihim bihajaratin min sijill, faja'alahum ka'asfin ma'kul." KORAN, chap. 105.

"Hast thou not seen how thy Lord dealt with the army of the elephant? Did He not cause their stratagem to miscarry? and He sent against them birds in flocks, claystones did they hurl down upon them, and he made them like stubble eaten down." (RODWELL).

"'Alam ya'ni lilladhina amanu 'an takhsh'a qulubuhum lidhikri 'llahi." KORAN, chap. 57.

"Hath not the time come for those who have believed to humble their hearts at the warning of God." (RODWELL).

"Alam yarau 'anna ja'alna 'llaila liyaskunu fihi wa'nnahara mubsiran 'inna fi dhalika laayatin liqaumin yuminun."

KORAN, chap. 27.

"See they not that we have ordained the night that they may rest in it, and the day with its gift of light? Of a truth herein are signs to people who believe." (RODWELL).

"'Alam wahm wa khiyal wa tab'a wa bim
Hast rahrau-ra eke sadd azim;
Naqshae in khiyal naqsh band
Chun Khalili ra ki koh bud, shud gazand
Guft 'Hadha Rabbi' Ibrahim rad
Chunki andar 'alam wahm uftad
Alam wahm wa khiyal wa chashm band
Anchunan koh-ra za jae khwesh kand;
Taki 'Hadha Rabbi' amad qal-i-u
Kharbat wa khar-ra che bashad hal-i-u?" JALALUDDIN RUMI.

"This world of illusions, fancies, desires and fears
Is a mighty obstacle in the traveller's path.
Thus when these forms of delusive imaginations
Misled Abraham, who was a very mountain of wisdom.
He said of the star 'This is my Lord'.
Having fallen into the midst of the world of illusion
Seeing then that this world of eye-fascinatiug illusion
Seduced from the right path such a mountain as Abraham.
So that he said of the star 'This is my Lord',
What will not its illusions effect on a stupid ass?"

WHINFIELD.

"Al'aqilu takfihi 'l'isharatu wa'lghafilu la tanfa'uhu alfu 'ibaratin."

'ARABIC PROVERB.

"A hint sufficeth for the wise, but a thousand speeches profit not the heedless."

"'Al'ardhu jami'an qabdhatuhu yauma 'lqiyamati, wa 'ssamawatu matwiyyatun biyaminihi subhanahu wa ta'ala 'amma yushrikun."

KORAN, chap. 39.

"On the resurrection day the whole earth shall be but His handful and in His right hand shall the heaven be folded together. Glory be to Him! and high be He uplifted above the partners they join with Him."

(RODWELL).

"Al'arifu hashshun bashshun bassamun wa keyfa la wa huwa farahan bi'lhakki wi bi kulli shey?" AVICENNA.

"The gnostic is gentle, courteous, smiling; and how should it be otherwise, since he rejoices in God and in all things." (E. G. BROWNE).

"Ala ta na khwahi bala bar hasud
Ki an bakht bargashta khud dar bala ast
Che hajat ki bar wai kuni dushmani
Ki ura chunin dushmani dar qafa ast." GULISTAN, chap. 8.

"Oh on the envious man invoke no curse
For of himself poor wretch, accursed is he;
On him no hatred can inflict aught worse
Than his self-fed, self-torturing enmity."
(EASTWICK).

"Ala, ta nashnavi madh-i-sukhan goi,
Ki andak maya'e naf'ai az tu darad;
Agar roze muradash bar niyari,
Do sad chandan 'ayubat bar shumarad." GULISTAN, chap. 8.

"Heed not the flatterer's fulsome talk
He from thee hopes some trifle to obtain;
Thou wilt shouldst thou his wishes baulk
Two hundred times as much of censure gain."
(EASTWICK).

"'Ala ya sakina 'lqasri 'lmualla
Satudfanu 'anqaribin fi'tturabi,
Lahu malakun yunadi kulla yaumin
Ladu lilmauti wa' bnu l'ilkharabi." ALI AL MURTAZA.

"O tenant of the lofty palace
Know that thy grave shall soon be filled!
It has an angel who cries daily
'Draw nigh to death, for ruin build.'" (BICKNELL).

"Al faqir la yamlik shaian wa la yumlak." GULISTAN, chap. 2.

"The faqir does not possess anything, and is not possessed by anyone."
(EASTWICK).

"Al faqru fakhri." SAYING OF MUHAMMAD.

"Poverty is my glory."

"Al faqru siwadu 'lwajah fi 'darain." SAYING OF MUHAMMAD.

"Poverty blackens the countenance in both worlds." (EASTWICK).

"Al ghusun idha qawwamtaha, 'itadalat,
Wa laisa yanfa'uka 'ttaqwimu b'ilkhashbi." GULISTAN, chap. 7.

"Green branches thou may'st render straight
The attempt to straighten dry wood comes too late."
(EASTWICK).

"Alhaqqu 'ahaqqu 'an yuttaba'a, w'assidqu haqiqun b'an yustam'aa." MAQAMAT OF HARIRI.

"Right is most worthy to be followed, and truth is most fitting to be listened to." (CHENERY).

"'Alhakumu 'ttakathuru hatta zurtumu 'lmaqabir, kalla saufa ta'lamun, thumma kalla saufa ta'lamun, kalla lau ta'lamuna ilma 'lyaqin lataraunna 'ljahim. thumma lataraunnaha ain 'lyaqin, thumma latus 'alunna yaumaidhin 'ani 'ln'iim." KORAN, chap. 102.

"The desire of increasing riches occupieth you, till ye come to the grave. Nay! but in the end ye shall know. Nay! once more, in the end ye shall know. Nay! would that ye knew it with knowledge of certainty. Surely ye shall see hell-fire, then shall ye surely see it with the eye of certainty; then shall ye surely on that day be asked concerning the pleasures of this life." RODWELL.

"Al hamdu lillahi rabbi 'l'alamina 'rrahmani 'rrahimi, maliki yaumi 'ddini, iyyaka na'budu wa iyyaka nasta'inu, ihdina 'ssirata 'lmustaqima sirat 'lladhina an'amta 'alaihim ghairi 'lmaghdhubi 'alaihim wa la 'dhdhalin." KORAN, chap. 1.

"Praise be to God, Lord of the worlds! The compassionate, the merciful! King on the day of judgment. Thee only do we worship and to Thee do we cry for help. Guide Thou us on the right path, the path of those to whom Thou art gracious, not of those with whom Thou art angered, nor of those who go astray." RODWELL.

"Al hilmi 'inda 'ljahli li'dhdhillati 'idh'anu
Wa fi 'shsharri najatun hina la yunjika 'ihsanu." SHAHL.

"Too kind a man may be with fools
And move them but to flout him more
And mischief oft may bring thee peace
When mildness works not folly's cure." C. J. LYALL.

"Al hilmu 'afdhalu ma' zdana 'labibu bihi
W'al'akhdhu bi'l'afwi 'ahla ma jana jani."
MAQAMAT OF HARIRI, (chap. 47.)

"Mercy is far the best of jewels that grace the wise, and sweetest fruit culled by man is ready forgiveness." STEINGASS.

"Alimera ki guft bashad wa bas
Chun bigoyad na girad andar kas
Alim an kas buwad ki bad nakunad
Na bigoyad ba khalq wa khud bikunad." GULISTAN, chap. 2.

"The sage who does but preach will ne'er
With all his words man's conscience stir
Who does no evil, truly wise is he,
Not one whose acts and doctrines disagree." (EASTWICK).

"Al'izza fi 'nnaqali wa lau 'anna sharafi 'lmawa bulughu munan
Lam tabrahi 'shshamsu yauman darata 'lhamali." AL TUGHRAI.

"If bloated indolence were fame,
And pompous ease our noblest aim,
The orb that regulates the day
Would ne'er from Aries' mansion stray." J. D. CARLYLE.

"Al ju'u ta'amu 'llahi yuhi bihi 'abdana 'ssaddiqin."
SAYING OF MUHAMMAD.

"Fasting is the food of God whereby He revives the bodies of the sincere."

"Al karim idha wa'ada wafa." GULISTAN, Preface.

"When the generous promise, they perform."

"Alladhina atenahumu 'lkitaba ya'rifunahu kama ya'rifuna abnahum wa inna fariqan minhum layaktumuna 'lhaqqa wahum ya'lamun, alhaqqu min rabbika fala takunanna mina 'lmumtarin."
KORAN, chap. 2.

"They to whom we have given the scriptures know him (Muhammad) even as they know their own children; but truly a part of them conceal the truth, though acquainted with it. This truth is from thy Lord; be not then of those who doubt. RODWELL.

"Allahu la 'ilaha illa huwa al haiyyu 'lkaiyyum. La ta'khudhuhu sinatun wa la naum; lahu ma fi essamawati wa ma fi'l ardhi. Man dha 'lladhi yashfa'u 'indahu illa bi idhnihi; ya'lamu ma baina aidihim wa ma khalfaham wa la yuhituna bishai'in min 'ilmihi illa bima sha'a. Wasi'a kursiyuhu 'ssamawati wa'l ardha wala ya'uduhu hifdhuhuma wahuwa 'l'aliyu 'l'adhim."
KORAN, chap. 2. (The "throne" verse).

"God! There is no God but He; the living, the self-subsisting; neither slumber seizeth Him, nor sleep; His whatsoever is in the heavens and whatsoever is in the earth. Who is he that can intercede with Him except by His permission? He knoweth what is present with His creatures and what is yet to befall them; yet naught of His knowledge do they comprehend save what He willeth. His throne reacheth over the heavens and the earth and the upholding of both burdeneth Him not: and He is the High, the Great." RODWELL.

"Allahu 'lladhi raf'aa essamawati bigairi 'amadin taraunaha thumma 'stawa 'ala 'l'arshi wasakhkhara 'ashshamsa wa'lqamara kullun yajri la'jalin musamma yudabbari 'la'mr yufassilu 'layati l'aallakum b'ilqai rabbikum tuqinun." KORAN, chap. 13.

"It is God who hath ordered the heavens without pillars which thou canst behold; then seated Himself upon His throne and imposed laws on the sun and moon; each travelleth to its appointed goal. He ordereth all things. He maketh His signs clear, if haply ye may believe that ye shall meet your Lord." RODWELL.

"Allahu latifun bi'abadihi yarzuqu man yashau wa huwa 'lquwiyyu 'l'aziz. Man kana yuridu hartha 'lakhirati nazid lahu fi harthihi wa man kana yuridu hartha 'ddunya nutihi minha wa ma lahu fi 'lakhirati min nasib." KORAN, chap. 42.

"God is benign towards His servants: for whom He will He doth provide; and He is the strong, the mighty. Whoso chooses the tillage of the life to come, to him will we give an ample increase in his tillage; and whoso chooseth the tillage of this life, thereof will we give him; but he shall have no portion in the life to come." RODWELL.

"Allahu nuru 'ssamawati wa' lardhi mathalu nurihi kamishkatin fiha misbahun almisbahu fi zujajatin ka'annaha kaukabun durriyun yukadu min shajaratin mubarakatin zaitounatin la sharqiyyatin wa la gharbiyyatin yakadu zaituha yudhiyu wa lau lam tamsashu narun, nurun 'ala nurin, yahdi 'llahu linurihi man yasha'a." KORAN, chap. 24.

"God is the light of the heavens and the earth. The similitude of His light is as a niche in which is a lamp—the lamp encased in glass—the glass as it were a glistening star. From a blessed tree is it lighted, the olive neither of the East nor of the West, whose oil would well nigh shine out, even though fire touched it not! It is light upon light! God guideth whom He will to His light." RODWELL.

"Allahu y'alamu 'anna la nuhibbukum wa la nalumukum 'ala tuhibbuna
Kullun lahu niyatun fi bughdin sahibihi, bin'imati 'llahi naqlikum wa taqluna." ABD-UL-MALIK.

"God knows that we, we love you not in sooth, and that we blame you not that ye have no love for us;
Each of us has his ground for the loathing his fellow moves
A grace it is from the Lord that we hate you, ye us!"
C. J. LYALL.

"Almaut khairun li'lfata min 'aishihi 'aisha 'lbahima
Taqtaduhu buratu 'ssaghar ila 'ladhimati w'alhadhima
Wa yara 'ssiba'a tanushuha 'aydi 'dhdhib'ai' lmustadhima."
MAQAMAT OF HARIRI, chap. 6.

"Death is better for a man than to live the life of a beast
When the ring of subjection leads him to mighty trouble and outrage
And he sees lions whom the paws of assailing hyaenas seize."
(CHENERY).

"Almuwaddatu muwaddatani, muwaddata wafia wa muwaddata 'afia, fa'lwafia min Allah subhanahu, wa'lafia mina 'shshaitani lanahu 'llaha." ABU'L'ALA.

"Love is of two sorts, the sound and the faded. That which is sound is from God Almighty, and that which gets obliterated is from the accursed devil." D. S. MARGOLIOUTH.

"'Alqari'ah ma' lqariah, wa ma 'adraka ma 'lqariah, yauma yakunu 'nnasu ka'farashi 'lmabthuthi wa takunu 'ljibalu ka'li'hni 'lmanfushi, fa'amma man thaqulat mawazinuhu fahuwa fi aishatin radhiyatin, wa'amma man khaffat mawazinuhu fa ummuhu hawiyatun." KORAN, chap. 101.

"The Blow! what is the Blow? And what shall teach thee what the Blow is. The day when men shall be like scattered moths, and the mountains shall be like carded dyed wool! Then as to him whose balances are heavy—his shall be a life that shall please him well, and as to him whose balances are light, he shall have hell for his mother."

RODWELL.

"Al qina'atu kanzun la yufna." ARABIC PROV.

"Contentment is a treasure without decay."

"'Alyauma 'akmaltu lakum dinakum wa'atmamtu 'alaikum ni'amati waradhaitu lakumu 'l'islama dinan." KORAN, chap. 5.

"This day have I perfected your religion for you, and have filled up the measure of my favours towards you, and it is my pleasure that Islam be your religion." (RODWELL).

"'Ama bana laka 'laibun, ama 'andharaka 'lshaibun
wa ma fi nusihi raibun, wa la sam'uka qad samma,
ama nada bika 'lmautu, ama 'asma'aka 'ssautu,
ama taksha min 'lfauti, fatahtata wa tahtamma?"

HARIRI MAQAMAT, 2.

"Is not the shame plain to thee? doth not hoariness warn thee? and in its counsel there is no doubtfulness, nor hath thy hearing become deaf. Is not death calling thee, doth he not make thee hear his voice? dost thou not fear thy passing away so as to be wary and anxious?"

CHENERY.

"Amada awwal ba qalim jamad
Dar nabati az jamadi uftad;
Salha andar nabati umr kard
W'az jamadi yad na aurad az nabard;
W'az nabati chun ba haiwan uftad
Namandash hal nabati hech yad." JALALUDDIN RUMI.

"First he appeared in the class of inorganic things,
Next he passed therefrom into that of plants,
For years he lived as one of the plants,
Remembering naught of his inorganic state so different,
And when he passed from the vegetive to the animal state
He had no remembrance of his state as a plant."

(WHINFIELD).

"Ama' lhimamu mi'aduka, fama i'daduka, wa bi'lmashaibi indharuka, fa ma i'dharuka, wa fi'llahdi maqiluka, fama qiluka, wa ila 'llaha masiruka, faman nasiruka." HARIRI MAQAMAT, 1.

"Is not death thy doom? what then is thy preparation? Is not grey hair thy warning? what then is thy excuse? And in the grave's niche thy sleeping-place? What dost thou say? and to God thy going, and who shall be thy defender?" CHENERY.

"'Amal-i-padshahan chun safar-i-daryast sudmand wa khatarnak ya ganj ba giri ya dar talatum-i-amwaj bamiri." GULISTAN, chap. 1.

"The service of kings is like a sea voyage, at once profitable and fraught with peril: where thou either wilt acquire a treasure or perish amid the billows." (EASTWICK).

"Ambiyara kar 'uqba ikhtiyar
Kafiranra kar dunya ikhtiyar;
Z'anki har murghi basue jins-i-khwesh,
Mirawad u dar pesh jan pesh pesh." JALALUDDIN RUMI

"The prophets chose the better part, futurity,
The foolish chose the worst, the world's fatuity.
Each bird will flock with birds of its own feather still
The cock well knows his mate and follows where she will."
REDHOUSE.

"'Amman khalaqa 'ssamawati wa'lardha wa'anzala lakum mina 'ssama'i ma'in fa'anbatna bihi hada'aiqa dhata bahjatin, ma kana lakum an tunbitu shajaraha, 'a'ilahun ma'a'llahi, bal hum qaumun ya'dilun." KORAN, chap. 27.

"Who hath made the heavens and the earth, and sendeth down the rain to you from heaven, by which we cause luxuriant groves to spring up? Not in your power is it to cause its trees to spring up? What! A god with God? Yet they are a people who find equals for Him." RODWELL.

"'Am naj'alu 'lladhina amanu wa'amilu 'ssalihati ka'lmufsidina fi'll'ardhi, 'am naj'alu 'lmuttaqina ka'lfujjar." KORAN, chap. 37.

"Shall we treat those who believe and do the things that are right like those who propagate evil on the earth? Shall we treat the God-fearing like the impious? (RODWELL).

"Annasu ala dini mulukihim." ARABIC PROV.

"People follow the religion of their kings."

"Andakhta tir ba shast awardan
Bitawan natawan tura ba dast awardan." ANWAR-I-SUHEILI.

"Back to thy hand no power can bring
The arrow which has left the string." EASTWICK.

"Anjaza hurun ma wa'ada wa sahha khalun idh ra'ada."

MAQAMAT OF HARIRI, chap. 3.

"The honourable man performs what he promises. and the rain-cloud pours if it has thundered." CHENERY.

"An na man basham ki roz-i-jang bini pusht-i-man
An manam k'andar-i-khak wa khun bini sari;
Anki jang arad bakhun-i-khwesh bazi mi-kunad
Roz-i-maidan, anki bugrezad ba khun-i-lashkari."

GULISTAN, chap. 1.

"I'm not he that on the battle-day my back will meet thy sight
I'm one whose head thou wilt behold 'mid dust and gory fight
He must stake ceaselessly his blood who joins in war's grim strife
Who flies in war risks carelessly his fellow soldier's life."

(EASTWICK).

"Anta 'lladhi waladtuka ummuka bakiya
Wa' nnasu hauluka yadhahikuna masrura,
Fajihad li nafsik 'an takunu idha
Yebku fi yaumi mautuka, dhahika masrura."

"On mother's knees a naked new-born babe
Weeping thou sat'st, while all around thee smiled;
So live, that sinking to thy life's last sleep
Calm thou may'st smile, while all around thee weep."

W. JONES.

"'Anzala mina 'ssamai maan fasalat 'audiyatun biqadariha fa'htamala 'ssailu zabadan rabian wa mimma yuqiduna alaihi fi'nnari 'btigha hilyatin au matain zabadun mithluhu kadhalika yudhribu 'llahu 'lhaqqa wa'lbatila fa'amma 'zzabadu fayadhhabu jufaan wa 'amma ma yanfa'u 'nnasa fayamkuthu fil'ardhi."

KORAN, chap. 13.

"He sendeth down the rain from heaven: then flow the torrents in their due measure, and the flood beareth along a swelling foam and out of that ore which they ignite in the fire for the sake of ornaments or utensils a like scum ariseth. In this way doth God depict truth and falsehood. As to the scum it passeth off like froth, and as to what is useful to man, it remaineth on the earth." (RODWELL).

"'Aqallu jibali 'l'ardhi turun wa'innahu la'adhamu 'inda 'llahi qadran wa manzilan." GULISTAN, BOOK I.

"Least of earth's mountains is Sinai, yet all
In worth and rank with God beneath it fall."

EASTWICK.

"'Ara'aita mani 'ttakhadh' ilahahu hawahu afa'anta takunu 'alaihi wakila. Am tahsabu anna aksarahum yasma'auna au y'aqiluna, in hum illa ka'la'n'aami bal hum a'dhallu sabila." KORAN, chap. 25.

"What thinkest thou of him who taketh his passions for his God, wilt thou then be a guardian over him? Thinkest thou that the greater part of them hear or understand. Verily, they are just like the brutes. Yea, they stray even further from the right way." RODWELL.

"'Ara'aita 'lladhi yukadhdhibu bi'ddin, fadhalika yadu'u 'lyatim wa la yahudhdhu ala ta'ami 'lmiskin, fawailun lilmusallin, 'lladhina hum 'an salatihim saahun, 'lladhina hum yuraaun, wa yamna'un 'lma'un." KORAN, chap. 107.

"What thinkest thou of him who treateth the day of judgment as a lie? He it is who thrusteth away the orphan, and stirreth not others up to feed the poor. Woe then to those who pray, who in their prayer are careless, who make a show of devotion, but refuse help to the needy."
(RODWELL).

"'Ara'aitum in asbaha ma'aukum ghauran, faman yatikum bima'in ma'in." KORAN, chap. 67.

"What think ye? If at early morn your waters have sunk away, who then will give you clear running water?" (RODWELL).

"'Ara'aitum in ja'ala 'llahu alaikumu 'llaila sarmadan ila yaumi 'lqiyamati man ilahun ghairu 'llahi y'atikum bidhiain 'afala tasma'un." KORAN, chap. 28.

"What think ye. If God should make it one long night for you until the day of resurrection, what god but God could bring you light? Will ye not then hearken?" RODWELL.

"'Arabra ki bar Dijla bashad qu'ud
Che gham darad az tishnagan-i-Zarud?"
BOSTAN OF S'ADI, chap. 8.

"To the Arab who is sitting by the Tigris
What care is there as to the thirsty ones of the desert of Zarud?"
(CLARKE).

"Are! alam khiyal ast, wale
Paiwasta dar u haqiqa'e jalwagar ast." SUBAHANI.

"In truth the world is an illusion; however
Certainty is for ever displaying her effulgence there."
(SHEA).

"Ar-rahil! ar-rahil! fa lam yabka mina 'lumrin illa qalilun, wa baina yadeika 'ssafaru 'ttawilun, wa jam'i ma anta fihi mina 'lamli wa 'ilmi riya wa takhilun." GHAZZALI.

"Up! up! only a little life is left, and the road before thee is long and thou art immersed in illusion."

"Arrahmanu 'allama 'lquran, khalaqa 'linsan, allamahu 'lbayan A'shshamsu wa'lqamaru bihusbani wa'lnajmu washshajaru yasjudani wa'ssama rafa'aha wawadha'a 'lmizan, a'lla tatghau fi 'lmizan wa'qinu 'lwazna bi'lqisti wa la tukhsiru 'lmizan wa'lardha wadha'aha lila'nam, fiha fakihatun wa'lnnakhlu dhatu la'kmam wa'lhabbu dhu'l'asfi wa'lrraihan fabisiyya ala' rabbikuma tukadhiban?" KORAN, chap. 55.

"The God of mercy hath taught the Koran, hath created man, hath taught him articulate speech. The sun and the moon have each their times and the plants and the trees bend in adoration. And the heaven He hath reared it on high; and He hath appointed the balance, that in the balance ye should not transgress; weigh therefore with fairness and scant not the balance. And the earth He hath prepared for mankind, therein are fruits and palms with sheathed clusters, and the grain with its husks and the supports of life. Which then of the bounties of your Lord will ye deny?" RODWELL.

"'Arrijalu quwwamuna ala 'nnisa'i bima fadhdhala 'llahu ba'dhahum ala ba'dhin wa bima 'anfaqu min 'amwalihim."

KORAN, chap. 4.

"Men are superior to women on account of the qualities with which God hath gifted the one above the other and on account of the outlay they make from their substance for them." (RODWELL).

"'Asa'an takrahu shai'an wa huwa khairun lakum wa'asa 'an tuhibbu shai'an wa huwa sharrun lakum wa' llahu ya'lamu wa'antum la ta'lamun." KORAN, chap. 2.

"Haply ye are averse from a thing though it be good for you, and haply ye love a thing though it be bad for you. And God knoweth but ye know not." (RODWELL).

"Asaish-i-do giti tafsir-i-in do harf ast
Ba dostan talattuf, ba dushmanan mudara." HAFIZ ODE, 6.

"What holds in peace this two-fold world, let this two-fold sentence show
Amity to every friend, courtesy to every foe." BICKNELL.

"'Asalatu 'rrai sanatani 'ani' lkhatali
Wa hilujatu 'lfadhli zanatani laday 'l'atali;
Majdi akhiran wa majdi 'awwalan sharaun
Wa'shshamsu ra'da 'dhdhuha ka'shshamsi fi'ttafali."

AL TUGRAI.

"No kind supporting hand I meet
But fortitude shall stay my feet,
No borrowed splendours round me shine
But virtue's lustre all is mine;
A fame unsullied still I boast
Obscur'd, concealed, but never lost
The same bright orb that led the day
Pours from the west his mellow ray." J. D. CARLYLE.

"Asan mi-namud awwal gham-i-darya ba bui sud
Ghalt guftam ki in tufan ba sad gauhar na mi-arzad."

ANWAR-I-SUHEILI.

"Light at first the toil of ocean seemed in hope of future gain;
I did mistake; a hundred jewels are not worth one hurricane."

EASTWICK.

"'Ashahidu man 'ahwa baghairi wasilatin
Fayalhaquni sha'nun 'adhallu tariqa;
Yuwajjiju naran thumma yutfi barashshatin
Li dhalika tarani muhraqan wa ghariqa." GULISTAN, chap. 2.

"I'll with unintercepted gaze survey
Him whom I love, and wildered, lose my way.
One while a flame he kindles, bright in vain
For soon He quenches it with cooling rain;
'Tis thus thou seest me burnt, then drowned again."

(EASTWICK).

"Ashiq shahinshahast do 'alam bar u nisar
Hich iltifat-i-shah basue nisar nest;
'Ishq ast wa 'ashiq ast ki baqist ta abad;
Dil juz barin manih ki bajuz musta'ar nest."

DIWAN-I-SHAMS-I-TABRIZ.

"The lover is a monarch; two worlds lie at his feet;
The king pays no heed to what lies at his feet;
'Tis love and the lover that live to all eternity
Set not thy heart on aught else; tis only burrowed."

(NICHOLSON).

"'Asian az gunah tauba kunand
'Arifan az 'ibadat istighfar." GULISTAN, chap. 2.

"Sinners of sin repent; but those who have
Knowledge of the Most High, at pardon aim
For worthless worship which they view with shame."

(EASTWICK).

"Asl-i-kina dozakh ast wa kin-i-tu
Juzu an kull ast wa khasm-i-din-i-tu
Chun tu juzu dozakhi, hin, gosh dar;
Juzu sue kull-i-khud girad qarar;
War tu juzu jannati' ey namdar,
Aish tu bashad chu jannat paedar." JALALUDDIN RUMI.

"The root of hatred is hell and that hate of yours
Is a part of that whole and is the foe of your religion
Since you are a part of hell, beware!
For the part ever tends towards its whole
But if you are a portion of heaven, O renowned one,
Your joy will be as lasting as heaven itself."

' Asp-i-laghar miyan ba kar ayad
Roz-i-maidan na gao-i-parwari." GULISTAN, chap. 1.

" The slender courser in the battle day
Will the fat stall-fed ox outvalue far." EASTWICK.

"Asp-i-tazi do tag rawad ba shitab
Ushtur ahista mirawad shab wa roz." GULISTAN, chap. 6.

" Two courses may be sped by charger hot,
The camel goes slowly but goes day and night."
(EASTWICK)

" Asrar-i-azalra na tu dani wa na man
Wa in harf-i-mu'amma na tu khwani wa na man
Hast az pas-i-purda guftogu-i-man wa tu
Chun parda bar uftad na tu mani wa na man." OMAR KHAYYAM.

" Nor you nor I can read the etern decree
To that enigma we can find no key
They talk of you and me behind the veil
But if the veil be lifted, where are we?"
(WHINFIELD).

" Asta'iz Allah min Shaitanihi
Qad halaqna' ah 'min tughianihi ;
Yak sag ast wa dar hazaran mirawad
Har ki dar wai raft u an mishawad.
Har ki sardat kard medan ki dar ust
Div pinhan gashta andar zer post ;
Chun niyabad surat, ayad dar khiyal,
Ta kashanad an khiyalat dar wabal." JALALUDDIN RUMI.

" Let us seek refuge with Allah from Satan ;
Alas ! we are perishing from his insolence.
The dog is one yet he enters a thousand forms ;
Whatever he enters, straight becomes himself ;
Whatever makes you shiver, know he is in it,
The Devil is hidden beneath its outward form.
When he finds no form at hand, he enters your thoughts
To cause them to draw you into sin." (WHINFIELD).

" 'Astaqim, fa'l'udu tanmi 'uruquhu
Qawiman wa yaghshahu idha ma 'ltawa 'ttawa
Wa la tut'i 'l'hirsa 'lmudhilla, wa kun fatan,
Idha 'ltahabat 'ahsha'u bi'ttawa, tawa,
Wa 'asi 'lhawa 'lmurdi fakam min muhalliqin
'Ila 'nnajmi lamma 'an 'ata'a 'lhawa, hawa."
MAQAMAT OF HARIRI, chap. 47.

" Be upright, for the straight tree will spread its roots, whereas when it grows crooked, it speedily pines away.
Obey not abasing greed, but behave as a man who bears in silence the pangs of hunger that gnaw at his vital parts ;
And battle against lusts that destroy thee, for many who had soared to the stars, enslaved by lust, fell and came to grief." (STEINGASS).

"'Atadhunnu an satanfa'uka haluka, idha ana irtihaluka, au yunqidhuka maluka, hina tubiquka amaluka, au yughni anka nadamuka, idha zallat qadamuka, au ya'tifu aleika ma'sharuka, yauma yadhumuka mahsharuka." HARIRI MAQAMAT, 1.

" Thinkest thou that thy state will profit thee when thy departure draweth near? or that thy wealth will deliver thee when thy deeds destroy thee? or that thy repentance will suffice for thee when thy foot slippeth, or that thy kindred will lean to thee in the day that thy judgment-place gathereth thee?" CHENERY.

"'At'amuruna 'nnasa bi'lbirri watansauna 'anfusakum wa'antum tatluna 'lkitaba, 'afala ta'qilun? wa'sta'inu bi'ssabri wa'ssalati wainnaha lakabiratun illa 'ala 'lkhash'iyin." KORAN, chap. 2.

" Will ye enjoin what is right upon others, and, though ye read the Book, forget your own souls? Will ye not then understand? And seek help with patience and prayer; and a hard duty indeed is this but not to the humble." (RODWELL).

" Atishe ra ki sokht khalqe az an
Juz bakushtan 'ilaj natawan kard." ANWAR-I-SUHEILI.

" To quench the spark is thy sole course to end
A flame which would o'er heaven and earth extend."
EASTWICK.

"'Atish suzan nakunad ba sipand
Anche kunad dud-i-dil-i-dardmand." GULISTAN, chap. 1.

" Flames cannot with such speed wild rue consume
As tyrants perish by the wronged heart's fume."
(EASTWICK).

" Atsar-i-mardam chu bugzasht az yake
Bashad an az f'il-i-shaitan be shake
Khun bini niz az shaitan buwad
Anki zahir dushman-i-insan buwad;
Khamiaza f'il-i-shaitanast wa qai
Ey pisar, aiman mabash az makar-i-way." FARIDDUDIN ATTAR.

" The sneezing of a man if it exceed one sneeze
Is without doubt one of the devil's works
The flowing of blood from the nose likewise proceeds from Satan
He who is the manifest enemy of mankind
Yawning is his work and also vomiting
O young man be not off thy guard against his deceit." (OUSELEY).

"Audhu b'illahi mina 'lfaqri 'lmuqibbu wa mujawarati man la uhibbu." PROVERB.

"God defend me from humiliating poverty and from the neighbourhood of one I do not love." (EASTWICK).

"'Aud'u rabbakum tadharru'an wa khufiyatan innahu la yuhibbu 'lmu'tadin." KORAN, chap. 7.

"Call upon your Lord humbly and in secret; for He loveth not the transgressors." (MUIR).

"Au kasayyibin mina 'ssama'i fihi dhulumatun wara'adun wa baraqun yaj'aluna 'asabi'ahum fi adhanihim mina 'ssawa'iqi hadhara 'lmauti wa 'llahu muhitun bi'lkafirin." KORAN, chap. 2.

"Like those who, when there cometh a storm-cloud out of the heaven, big with darkness, thunder and lightning, thrust their fingers into their ears, because of the thunder clap, for fear of death! and God is round about the unbelievers." (RODWELL).

"'Auma tara 'lmahbuba w'almakruha luzza fi namat
K'ashshauki yabdu fi'lghusuni ma'a'ljaniyy 'lmultaqat?
Wa lau antaqadtta bani 'zzamani wajadtta aktharaham saqat."
MAQAMAT OF HARIRI (21).

"Dost thou not see the loved and the hated linked together in one class
As the thorn comes forth on the branches with the fruit that is gathered,
If thou wilt examine well the sons of the time, thou wilt find the most of them but refuse." (CHENERY).

"Aurad baztarabam awwal bawujud
Juz hairatam az hayat chize nafzud;
Raftem ba'ikrah wa nadanem che bud
Za in amadan wa raftan wa budan maqsud." OMAR KHAYYAM.

"He brought me hither to my great surprise
From life I gather but a dark surmise;
I go perforce. Why come? Why live? Why go?
I ask these questions, but find no replies."

'Awa 'dhdh'ibu f'astanistu bi'dhdhibi idh 'awa
Wa sawwata insanu fakadtu atiru." (ANON).

"When the wolf howls and whines, it sounds familiar; but if a man makes a noise I feel scared." D. S. MARGOLIOUTH.

"Awala yarauna 'annahum yuftanuna fi kulli 'amin marratan au marrataini, thumma la yatubuna wa la hum yadhdhakkarun."
KORAN, chap. 9.

"Do they not see that they are proved every year once or twice? Yet they turn not neither are they warned." (RODWELL).

"'Awalam yara 'llinsanu anna khalaqnahu min nutfatin faidha huwa khasimun mubin, wa dharaba lana mathalan, qala man yuhi 'l'adhama wahia ramim. Qul yuhiyiha 'lladhanshaha awwala marratin wa huwa bikulli khalqin 'alim." KORAN, chap. 36.

"Doth not man perceive that we have created him of seed? Yet lo! he is an open caviller: and he meeteth us with arguments "Who" saith he "shall give life to bones when rotten? Say "He shall give life to them who gave them being at first, for in all creation is He skilled."
(RODWELL).

"'Awalam yara 'lladhina kafaru anna 'ssamawati wa'l'ardha kanata ratqan fafataqnahuma wa ja'alna min'lmaai kulla shayan hayyin, 'afala yumînun." KORAN, chap. 21.

"Do not the unbelievers see that the heavens and the earth were both a solid mass, that then we clave them asunder and that by means of water we gave life to everything? Will they not then believe?" RODWELL.

"Awaz-i-sagan kam na kunad rizq-i-gudara." URFI.

"The dogs' barking does not diminish the beggar's bread."

"'Ayahsabu 'linsanu an yutraka suda? alam yaku nutfatan min maniyyin yumna, thumma kana 'alaqatan fakhalaqa fasawwa, faja'ala minhu 'zzaujaini, 'ldhdhakara wa'lunsa, alaisa dhalika biqadarin 'ala an yuhiya 'lmauta?" KORAN, chap. 75.

"Doth man think that he will be left alone? Was he not a mere embryo, then he became thick blood, of which God formed him and fashioned him; and made him twain male and female. Is He not powerful enough to quicken the dead?" (RODWELL).

"'Ayawaddu 'ahadukum 'an takuna lahu jannatun min nakhilin wa' a'nabin tajri min tahtiha 'nnharu, lahu fiha min kulli 'ththamarati wa'asabahu 'lkibaru wa lahu dhurriyyatun dhu'afau fa'asabaha i'sarun fihi narun fa' htaraqat kadhalika yubayyinu 'llahu lakumu 'layati la'allakum tatafakkarun." KORAN, chap. 2.

Doth any of you desire to have for himself a garden of date trees and vines, with water courses running through it, wherein he shall have all kinds of fruit, and that he should reach old age, and have a weak offspring; then shall a fiery wind strike it and it shall be burnt up. Thus doth God show His signs unto you that ye may consider."

"'Aynama takunu, yudrikkumu 'lmautu wa lau kuntum fi burujin mushayyadatin." KORAN, chap. 4.

"Wherever ye be, death will overtake you, though ye be in lofty towers." RODWELL.

"Ayyatuha 'nnafsu 'lmutma'innatu, irji'i ila rabbiki radhiatan mardhiyyatan, fa'dkhuli fi 'ibadi wa'dkhuli jannati."

KORAN, chap. 89.

"Oh, thou soul which art at rest, return to thy Lord well-pleased and pleasing Him: enter thou among my servants, and enter thou my paradise." (RODWELL).

"Ayyuha 'lmuddaththir, qum fa' andhir, wa rabbaka fakabbir wa thiabaka fatahhir wa'rrujza fahjur, wa la tamnun tastakthir, wa lirabbika fa'sbir." KORAN, chap. 74.

"O thou enwrapped in thy mantle! arise and warn! and thy Lord—magnify Him, and thy raiment—purify it, aud the abomination—flee it, and bestow not favours that thou mayest receive again with increase, and for thy Lord wait thou patiently." (RODWELL).

"Azada ta tawanad az qaid-i-tan bar ayad
Az post gar na bashad az pairahan bar ayad." SARABI.

"The truly free as soon as possible disengages himself from body
If he cannot extricate himself from skin, let him resign his doublet."
SHEA.

"Az amadan wa raftan-i-ma sudi ku,
Wa za tar-i wujud-umr-i-ma pudi ku,
Dar chambar-i-charkh jism-i-chandin pakan
Misuzad wa khak mishawad, dudi ku." OMAR KHAYYAM.

"We come and go, but for the gain, where is it?
And spin life's woof, but for the warp, where is it?
And many a righteous man has burned to dust
In heaven's blue rondure, but their smoke where is it?"
(WHINFIELD).

"Az an k'az tu tarsad bitars, ey hakim,
Wa gar ba chu u sad bara'e bajang." GULISTAN, chap. 1.

"O wise man fear him who fears thee, even though thou couldst be successful in the contest with a hundred such as he." (PLATTS).

"Az bugzar wa padshahi kun;
Gardan-i-be tam'a buland shawad." GULISTAN, chap. 3.

"Quit greed and as a monarch reign
For proud his station who for nothing hopes."
(EASTWICK).

"Az malaik bahra dari w'az bahaim niz ham;
Bugzar az hazz-i-bahaim k'az malaik bugzari."
AKHLAQ-I-MUHSINI.

"Thou hast a portion with the angels and likewise with the brutes
Pass on from the pleasure of animals that thou mayest excel the angels."
(KEENE).

"Az rafta qalam hich digar gun na shawad
Wa za khurdan gham bajuz jigar-khun na shawad
Gar dar hama umr-i-khwesh khunaba khuri,
Ek qatra az an ki hast afzun na shawad." OMAR KHAYYAM.

"Man cannot change what pen hath writ of yore,
Diet of sorrow breedeth heart-pang sore;
Spend thy whole life in shedding tears of blood,
Thou can'st not add one tear-drop to thy store."
(WHINFIELD).

"Az sadaf yad gir nuqta'e hilm
Har ki burrad sarat, gauhar bakhshash." HAFIZ.

"Learn meekness from the shell in ocean's bed
And pearls on one who wounds thy head bestow."
(BICKNELL).

"Az tawakkul dar sabab kahil mashau
Ramaz 'al kasib habib ullah' shanau
Gar tawakkul mi-kuni dar kar kun
Kasb kun, pas takiya bar jabbar kun." ANWAR-I-SUHEILI.

"Do not, to slothfulness, on God depend,
The saying hear, "Who labours is God's friend."
With labour be combined thy confidence
And, while thou toilest, trust Omnipotence." EASTWICK.

"Ba barf ab-i-rahmat makun bar khasis,
Chu kardi, mukafat bar yakh nawis." BOSTAN OF S'ADI.

"Use not mercy with ice-water towards the mean,
When thou dost—write the compensation for it on ice."
(CLARKE).

"Ba chunan galib khudawande kase
Chun na mirad gar na bashad u khase." JALALUDDIN RUMI.

"For love of our Almighty God, the Lord of all,
Who would not die; a stock, a block, we needs must call."
(REDHOUSE).

"Ba darya dar manaf'i beshumarand
Wa gar khwahi salamat, bar kinarast." GULISTAN, chap. I.

"Upon the sea, 'tis true is boundless gain
Wouldst thou be safe, upon the shore remain."
(EASTWICK).

"Badbakht kase ki sar bitabad
Z'in dar ki dar-i-digar na yabad." GULISTAN.

"Ill-fated is he who turns from this door, for he will find no other."

"Ba yak natarashida dar majlis
Biranjad dil-i-hoshmandan basi;
Agar birka'e pur kunand az gulab
Sage dar wai uftad, kunad manjalab." GULISTAN, chap. 2.

"Be there but one rough person in their train
For his misdeeds the wise will suffer pain.
Should you a cistern with rose-water fill
A dog dropped in it would defile it still." (EASTWICK).

"Ba hangam-i-sakhte ma shu na-ummed
K'az abr siyah barad ab-i-sufed." NIZAMI.

"In the hour of adversity be not without hope
For crystal rain falls from black clouds." OUSELEY.

"Bahistagi kar-i-'alam barar,
Ki dar kar garmi ni ayad bakar;
Chiragh ar bagarmi na afrokhti
Na khud ra na parwana ra sokhti
Shikib awarad bandha ra kalid;
Shikibanda ra kas pasheman na did." ANWAR-I-SUHEILI.

"Be thou sedate in what thou hast to do
For fiery haste will prove abortive too
Did not the lamp so hot itself illume
'Twould not its substance and the moth consume
Patience supplies to every ward its key
One ne'er did patient men regretful see." EASTWICK.

"Ba hukm-i-khuda chun kase uftad
Hama alamash pae ba sar nihand;
Chu binand k'iqbal dastash girift
Sitaish kunan bar bar nihand." GULISTAN, chap. 1.

"When one has fallen by high heaven's decree
The banded world will trample on his head;
Then fawn and fold their hands respectfully
When they behold his steps by fortune led."

"Ba in do sih nadan ki jahandaranand,
Az jahl ki dana-e-jahan and;
Khushbash ki az khurrami, eshan bamisal,
Har k'u na khar ast, kafirash midanand." OMAR KHAYYAM.

"These fools by dint of ignorance most crass,
Think they in wisdom all mankind surpass;
And glibly do they damn as infidel
Each one who is not, like themselves, an ass."
(WHINFIELD).

"Bakht wa daulat ba kardani nest,
Juz ba tayid-i-asmani nest;
Uftad ast dar jahan bisyar
Be tamiz arjumand wa aqil khwar;
Kimiagar ba ghussa murda wa ranj,
Àblah andar kharaba yafta ganj." GULISTAN, Book I.

"Fortune and wealth are not to merit given,
None can obtain them but by aid from heaven;
In this world oft a marvel meets our eyes
The undiscerning honoured, scorned the wise;
The alchemist expires with grief and vain
And fools a treasure neath a shed obtain." (EASTWICK).

"Balagha 'l'ula bikamalihi,
Kashafa 'dduja bi jamalihi,
Hasunat jami'u khisalihi;
Salla 'alaihi wa alihi." GULISTAN, Preface.

"All perfect he * and therefore won
His lofty place and like a sun
His beauty lighted up the night.
Fair are his virtues all and bright.
Let peace and benediction be
On him and his posterity." (EASTWICK).

"Bani Adam a'zae yakdigar and,
Ki dar afrinish za yak jauhar and,
Chu 'uzui badard aurad rozgar
Digar 'uzuhara namanad qarar;
Tu k'az mihnat-i-digaran be-ghami,
Nashayad ki namat nihand admi." GULISTAN, chap. I.

"All Adam's race are members of one frame
Since all at first from the same essence came;
When by hard fortune one limb is oppressed
The other members lose their wonted rest:
If thou feel'st not for others' misery,
A son of Adam is no name for thee. (EASTWICK).

"Ba nizd-i-dana ni'amat an ast,
K'azu janat buwad jawid masrur;
Za sim wa zar ki chun gorat buwad jae
Bimand hamchu sangat bar sar-i-gor." JAMI, BIHARISTAN.

"A wise man considers that a blessing
Which rejoices the heart for ever and ever,
The tomb will be thy resting place; hence silver and gold
Will remain on the top of it like stones." (REHATSEK).

* Muhammad.

"Bar dukhta am dida chu baz az hama 'alam,
Ta didae' man bar rukh-i-zeba'e tu bazast." HAFIZ.

"I have shut my eye like a falcon to all the world
Since my (inward) eye is open to thy beauteous countenance."
(NICHOLSON).

"Barozgar-i-salamat shikastagan daryab,
Ki jabr-i-khatir-i-miskin bala bigardanad;
Chu sa'il az tu bazari talab kunad chize,
Bidih, wagarna sitamgar baroz bistanad." GULISTAN, chap. 2.

"In prosperous days go seek out the distressed
The poor man's prayer can change misfortune's course;
Give, when the beggar humbly makes request
Lest the oppressor take from thee by force." (EASTWICK).

"Bas gul shigufta mi-shawad in baghra, wale
Kas bebala'e khar na chidast azu gule." HAFIZ.

"Though many a rose in this garden is born
No mortal who culls one escapes from the thorn."
BICKNELL.

"Bas ġurusna khuft wa kas na danist ki kist
Bas jan balab amad ki baru kas nagrist." GULISTAN, chap. 1.

"Full many a starving wight has died unknown
Full many a spirit fled that none bemoan."
(EASTWICK).

"Bash chun dulab nalan chashmtar
Ta za sahn janat baroiad hazar;
Rahm khwahi, rahm kun ba ishkbar,
Rahm khwahi, bar zaifan rahmat ar." JALALUDDIN RUMI.

"Imitate the water-wheel that groans and weeps;
By prayers and groans and tears a man his heart pure keeps;
Wouldst thou shed tears? Feel pity when thou meetest woe,
Wouldst mercy find? Show mercy, when men bow them low."
(REDHOUSE).

"Bas ki dar khak tandurustanra
Dafan kardand wa zakhm khurda na murd." GULISTAN, chap. 2.

"Oft have they laid the vigorous neath the clay
While the sore-wounded have revived at last."
(EASTWICK).

"Bas namwar bazer-i-zamin dafan karda and,
K'az hastiyash ba ru-e-zamin yak nishan namand;
Wa an pir lashara ki sipurdand zer-i-khak
Khakash chunan bikhurad k'azu ustukhan namand:
Zindast nam-i-farrukh-i-Nushirwan ba-adl,
Garchi basi guzasht ki Nushirwan namand;
Khairi kun, ai fulan, wa ghanimat shumar umr,
Z'an peshtar ki bang bar ayad 'fulan namand'." GULISTAN, chap. 1.

"Full many a chief of glorious name beneath the ground now buried lies,
Yet not one token of his fame, on earth's wide surface meets our eyes.
That aged form of life bereft which to earth's keeping they commit
The soil devours, no bone is left, no trace remains to tell of it;
The glorious name of Nushirwan lives in his deeds year after year;
Do good my friend and look upon this life as an occasion dear
For acting well ere yet we hear of thee that thy career is done."
(EASTWICK).

"Bas sitare atish az ahan jahid
Wa in dil shorida pazaraft wa kashid;
Lek dar zulmat yak duzde nihan
Minihad angusht bar astaragan;
Mikushad astaraganra yak ba yak
Taki nafrozad chiraghe bar falak;
Chun inayatat shawad ba ma muqim
Kai buad bimi az an div laim;
Gar hazaran dam bashad har qadam,
Chun tu ba ma'i na bashad hich gham." JALALUDDIN RUMI.

"How many sparks of fire from flint and steel have flown
How many hearts like tinder, make those sparks their own.
But in the dark some thief his finger presses there
And every train puts out that has been lighted here.
Extinguished if those sparks were not, a flame would rise
A burning light be kindled, flashing beyond the skies
A thousand snares are laid to catch our tripping feet
But Lord, if thou us shield, harm never shall us meet.
If but Thy grace will guide us, lead us on our way,
No thief can steal our peace of mind, our light of day."
(REDHOUSE).

"Batil ast an ki mudd'ai goyad
'Khufta ra khufta kai kunad bedar?'
Mard bayad ki girad andar gush,
War nawishtast pand bar diwar." GULISTAN, chap. 2.

"Futile is the objector's scorning
'Sleepers ope not slumber's eye.'
Heed then well the words of warning
Though on a wall thou them descry." EASTWICK.

"Batin-i-ma chu falak ta bi-abad mustaghna ast
Garchi roze do sih dar naqsh wa nigar-i-basharem."

DIWAN-I-SHAMS-I-TABRIZ.

"Our celestial spirit is free to eternity,
Although for a short time we are imprisoned in forms of flesh."

"Ba tu bakharabat agar goyem raz
Bih z'anki kunam be tu ba mihrab namaz;
Ey awwal wa akhir-i-hama khalqan tu
Khwahi tu mara bisoz wa khwahi binawaz." OMAR KHAYYAM

"In taverns better far commune with Thee
Than pray in mosques and fail Thy face to see!
O first and last of all thy creatures Thou,
'Tis thine to burn and thine to cherish me." WHINFIELD.

"Ba tu dozakh jannat ast, ey jan faza
Ba tu zindan gulshanast, ey dilbara." JALALUDDIN RUMI.

"With thee hell would be a mansion of delight
With thee a prison would be a rose garden."

WHINFIELD.

"Ba tu mara sokhtan andar 'azab
Bih ki shudan ba digare dar bihisht;
Bue piyaz az dihan-i-khubrue
Naghzaztar ayad ki gul az dast-i-zisht." GULISTAN, chap. 6.

"Better with thee be tortured and consume,
Than with another Eden's bowers possess:
More sweet from beauty's mouth the onion's fume
Than roses from the hand of ugliness." (EASTWICK).

"Ba tu za ziyan che bak darem
Ey sud kuni hama ziyanha?" (DIWAN-I-SHAMS-I-TABRIZ).

"With thee how should we be afraid of loss
O thou, who turnest every loss to gain." (NICHOLSON).

"Ba'uzr wa tauba tawan rastan az 'azab-i-khuda,
Walek mi natawan az zaban-i-mardum rast." GULISTAN, chap. 2.

"By penitence thou mayest exempted be
From wrath divine; man's tongue thou cannot flee."

(EASTWICK).

"Ba waqt nafaz-i-qaza wa qadr
Hama zirakan kur gardand wa kar." ANWAR-I-SUHEILI.

"When heaven's decree and fate's commands are sped
The wise are blinded and their ears grow dead."

EASTWICK.

"Ba was'at-i-ardhi 'llah dar habas che khuspidi?"
DIWAN-I-SHAMS-I-TABRIZ.

"Why, when God's earth is so wide, have you fallen asleep in a prison?" (NICHOLSON).

"Bazikrash har che bini dar khurushast
Dili danad dar in m'ana ki gushast;
Na bulbul bar gulash tasbih khwanist,
Ki har khari batasbihash zabanist." GULISTAN, chap. 2.

"All things thou seest still declare His praise
The attentive heart can hear their secret lays.
Hymns to the rose the nightingale His name
Each thorn's a tongue His marvels to proclaim."
(EASTWICK).

"Be abr mushkil ast tamasha'e aftab,
Saib nazara rukh-i-u dar niqab kun." SAIB.

"It is difficult to gaze on the sun without a cloud
View therefore, O Saib, the face of thy beloved through her veil."
(OUSELEY).

"Begana agar wafa kunad khwesh-i-man ast
War khwesh khata kunad, badandesh-i-man ast;
Gar zahr muwafiqat kunad, tiryakast,
War nosh mukhalifat kunad, nish-i-man ast." OMAR KHAYYAM.

"Is a friend faithless? Spurn him as a foe,
But on trustworthy foes respect bestow,
Hold healing poison for an antidote,
And baneful sweets for deadly eisel know."
(WHINFIELD).

"Be guft wa gui zulf-i-tu dil-ra hame kashad
Ba zulf-i-dilkash-i-tu kira guft wa gu'st." HAFIZ.

"Thy curl is ever drawing the heart silently
Who hath power to speak (quarrel) with Thy heart-vanishing curl."
(NICHOLSON).

"Beshtar ashab jannat ablahand,
Ta za sharr failsufi mirihand;
Khwesh-ra 'uryan kun az jumla fazul,
Tark khud kun ta kunad rahmat nazul." JALALUDDIN RUMI.

"The majority of those in Paradise are the simple
Who have escaped the snares of philosophy,
Strip yourself bare of overweening intellect
That grace may ever be shed upon you from above."
(WHINFIELD).

"Bewafai chun saganra 'ar bud
Bewafai chun rawadari namud
Haqq Taala fakhr aurad az wafa
Guft 'man aufa ba ahd ghairana?'" JALALUDDIN RUMI.

"Whereas want of fidelity is shameful even in dogs,
How can it be right in men?
God Almighty Himself makes boast of fidelity
Saying 'Who is more faithful to his promise than we?'"
(WHINFIELD).

"Bi bazi na guft in sukhan Bayazid,
Ki az munkir aimantar am k'az murid." BOSTAN OF S'ADI (chap. 5).

"Bayazid uttered, not in sport this speech
'I am safer from the disbeliever, than from the disciple.'"
(CLARKE).

"Bi-bin an be-hamiyatra ki hargiz
Nakhwahad did ru-e-nek bakhti,
Tan asani guzinad khwishtanra,
Zan wa farzand bugzarad basakhti." GULISTAN, chap. 1.

"See now that wretch devoid of shame! for him
Fair fortune's face will smile not, nor has smiled;
Himself he pampers in each selfish whim
And leaves his hardships to his wife and child."
(EASTWICK).

"Bi chashm-i-khwish didam dar bayaban
Ki mard-i-ahista bugzasht az shitaban;
Samand-i-bad pa az tak faru mand,
Shutarban hamchunan ahista mirand." GULISTAN, chap. 8.

"I've in the desert with these eyes beheld
The hurrying pilgrim to the slow-stepped yield;
The rapid courser in the rear remains,
While the slow camel still its step maintains."
EASTWICK.

"Bi dan ki har ja ki gulast, kharast, wa ba khamar khamar ast wa ba sar-i-ganj mar, wa an ja ki durr-i-shahwarast nihang-i-mardamkhwar ast." GULISTAN, chap. 7.

"Know that wherever there is a rose there is a thorn, and with wine there is intoxication, and over a treasure is coiled a serpent, and where there are royal pearls these are also devouring monsters." (EASTWICK).

"Bidani gah-i-ghalla bardashtan
Ki susti buwad tukhm na-kashtan." BOSTAN OF S'ADI, chap. 1.

"At the time of corn-gathering thou shalt know
That idleness is not seed-sowing." (CLARKE).

"Bi din, ey faromaya, dunya ma khar
Tu khar-ra ba Injil-i-Isa ma khar." BOSTAN OF S'ADI, chap. 6.

"O one of little worth, buy not the world in exchange for religion;
Purchase not thou the ass with the gospel of Jesus." (CLARKE).

"Bidozad shara didai hushmand
Dar arad tam'a murgh wa mahi ba band." GULISTAN, chap. 3.

"The eyes of men though sharp are closed by avarice
Greed will both bird and fish toward the net entice."
(EASTWICK).

"Bigzashtan fursat, ey biradar,
Dar garmravi chu megh bashad;
Daryab ki umr bas aziz ast;
Gar faut shawad, daregh bashad." HAFIZ.

"Opportunity flies, O brother,
As the cloud that quick doth pass;
Oh make use of it! life is precious
If we let it go,—alas!" (BICKNELL).

"Bikan pumba'e ghaflat az gush-i-hush
Ki az murdagan pandat ayad ba gush." BOSTAN OF S'ADI, chap. 1.

"Pluck out the cotton of carelessness from the ear of sense
That the advice of dead men may come to thy ear."
(CLARKE).

"Bi khurda tawan atish afrukhtan
Pas anki darakht gashan sukhtan." BOSTAN OF S'ADI, chap. 1.

"One can light a fire with fragments
After that, one can burn the large tree." (CLARKE).

"Bi koshish naroiad gul az shakh-i-bid;
Na zange bigarmaba gardad sufid." BOSTAN OF S'ADI, chap. 5.

"The flower grows not from the willow-bough by effort
The Ethiopian becomes not white by the hot bath."
(CLARKE).

"Bi koshish tawan Dijlara pesh bast;
Nashayad zaban-i-bad andesh bast." BOSTAN OF S'ADI, chap. 7.

"One can with effort bind the Tigris
One cannot bind the enemy's tongue." (CLARKE).

"Biksha daram ki dar kushayanda tu'i
Binma raham ki rah numayanda tu'i,
Man dast ba hich dastgiri nadiham,
Ki eshan hama fani and, wa payinda tu'i." OMAR KHAYYAM.

" Open the door ! O warder best and purest,
And guide the way, O thou, of guides the surest !
Directors born of men shall not direct me,
Their counsel comes to nought, but thou endurest."
(WHINFIELD).

" Bikshai du dast-i-khud gar mail-i-kinarastat,
Bishkun but-i-khakira ta rue butan bini." DIWAN-I-SHAMS-I-TABRIZ.

" Open your arms if you desire an embrace,
Break the idol of clay that you may behold the face of the fair."
(NICHOLSON).

" Bi-mir, ey dust, gar khwahi rihai,
Ki be murdan na yabi ashnai." ANWAR-I-SUHEILI.

" Die friend ! if thou enfranchisement would gain ;
Undying, thou canst not thy friend obtain." EASTWICK.

" Binadan anchunan ruze rasanad,
Ki sad dana dar an hairan bamanad." GULISTAN, chap. I.

" Heaven to the fool supplies
Such wealth as would amaze the wise." (EASTWICK).

" Bina'e kar ba tadbir bayad,
Ki be tadbir kare bar niayad." ANWAR-I-SUHEILI.

" On due deliberation base each deed,
For unmatured, no plan can e'er succeed."
EASTWICK.

" Bina'e ki muhkam na darad asas,
Bulandash ma kun ; war kuni, z'u hiras." BOSTAN OF S'ADI, chap. 2

" The edifice that has not firm foundations
Make it not lofty ; and if thou dost, tremble for it."
(CLARKE).

" Bingar badana dar gil chu bimard, gasht muqbil,
Za 'adam bikard hasil du hazar armaghani,
Za khudi chu u fana shud, gul wa barg mewaha shud,
Za saful bar 'ala shud, bifutuh asmani." DIWAN-I-SHAMS-I-TABRIZ.

" Earth receives the seed and guards it,
Trustfully it dies :
Then what teeming life rewards it,
For self-sacrifice.
With green leaf and clustering blossom
Clad, or golden fruit,
See it from earth's cheerless bosom
Ever sunward shoot." (FALCONER).

"Bingar za saba daman-i-gul chak shuda,
Bulbul za jamal-i-gul tarabnak shuda,
Dar saya-e-gul nishin ki bisyar in gul
Az khak bar amadast wa bar khak shuda." OMAR KHAYYAM.

"Bulbuls doting on roses oft complain
How froward breezes rend their veils in twain
Sit we beneath this rose which many a time
Has sprung from earth and dropped to earth again."
(WHINFIELD).

"Bi qaul-i-dushman paiman-i-dost bishkasti,
Bibin ki az ki buridi wa ba ki paiwasti." GULISTAN, chap. 8.

"With thy friend thou faith hast broken at the bidding of thy foe,
See with whom thou'st joined alliance, and from whom thou'st sought to go!" (EASTWICK).

"Biraft shaukat Mahmud wa dar zamana namand
Juz in fana ki nashinakht qadr Firdausi." (JAMI).

"The splendour of the great Mahmud has vanished from the world, and nought remains of him except the tale of his not appreciating the merit of Firdausi." (OUSELEY).

"Birau, ba dustan asuda binishin,
Chu bini darmiyan-i-dushmanan jang;
Wa gar bini ki baham ek zabanand,
Kaman ra zih kun wa bar bara nih sang." GULISTAN, chap. 8.

"Go! with thy friends sit free from care,
If thou thy foes should see with discord rent.
But if thou mark'st agreement there,
Go string thy bow, thyself prepare,
And pile thy missiles on the battlement." (EASTWICK).

"Birau, in dam ba murghe digar nih,
Ki 'anqara buland ast ashiyana." ANWAR-I-SUHEILI.

"Go! for some other bird these arts apply,
The Anqa has its lofty nest too high." EASTWICK.

"Birau zahida, khurda bar ma magir
Ki kar-i-khuda'e na karist khurd." HAFIZ.

"Slight me not zealot, go thou hence ashamed
For naught is slight that has by God been framed."
(BICKNELL).

"Bishau, ai khiradmand, az an dust dast,
Ki ba dushmananat buwad ham nishast." GULISTAN, chap. 8.

" Eschew that friend, if thou art wise,
Who consorts with thy enemies." (EASTWICK).

'Bi shirin zabani tawan burd gue
Ki paiwasta talkhi burd tund khue
Tu shirin zabani za S'adi bigir,
Tursh ruera gu 'bitalkhi bimir.'" BOSTAN OF S'ADI, chap. 4.

" One can by sweet speech carry away the ball of power,
But one of bad disposition constantly endures bitterness;
Take thou from S'adi the pleasant speech;
To the one of bitter visage say 'Die of bitterness.'" (CLARKE).

"Bi shirin zabani wa lutf wa khushi
Tawani ki pile ba mue kashi." ANWAR-I-SUHEILI.

" With honied tongue and language soft and fair
Thou may'st conduct a mammoth with a hair."
(EASTWICK).

"Bishnau az nai, chun hikayat mikunad,
Az judaiha shikayat mikunad.
K'az naiyistan ta mara biburida and,
Az nafiram mard wa zan nalida and.
Sina khwaham sharh sharh az firaq,
Ta baguyam sharh dard-i-ishtyak.
Har kase k'u dur manad az asl-i-khwesh
Baz juyad ruzgar wasl-i-khwesh." JALALUDDIN RUMI.

" Hearken to the reed-flute, how it discourses
When complaining of the pains of separation;
'Ever since they tore me from my osier-bed,
My plaintive notes have moved men and women to tears.
I burst my breast striving to give vent to sighs,
And to express the pangs of yearning for my home;
He who abides far away from his home,
Is ever longing for the day he shall return.'" (WHINFIELD).

"Bishnau in nukta ki khudra za gham azada kuni
Khun khuri, gar talab ruzi nanihada kuni." ANWAR-I-SUHEILI.

" Wouldst thou keep thyself from sorrow, then this counsel hear of me
Seekst thou that to thee unfated, all thy toil will fruitless be."
EASTWICK.

"Bitars az gunahan-i-khwish in nafas
Ki ruz-i-qiyamat na tarsi za kas." BOSTAN OF S'ADI, chap. 9.

" Be afraid of thy sins this moment
That thou mayest fear no one in the judgment day."
(CLARKE).

"Bitars az khuda wa ma-azar kas
Zahi, rastkari hamin ast wa bas." ANWAR-I-SUHEILI.

"Fear God nor any living thing distress
This is the one sole road to happiness." EASTWICK.

"Bitarsad anki ba uftadagan na bakhshayad
Ki, gar za pai dar ayad, kasash na girad dast." GULISTAN, chap. I.

"Who pities not the fallen let him fear
Lest, if he fall, no friendly hand be near."
(EASTWICK).

"Bi tundi sabuk dast burd an ba tigh
Bi dandan barad pusht-i-dast-i-darigh." BOSTAN OF S'ADI, chap. I.

"With severity to carry a light hand to the sword
Is to carry the back of the hand of regret to the teeth."
(CLARKE).

"Biya, biya, ki nayabi chu ma digar yare,
Chu ma ba jumla jahan khud kujast dildare?
Biya, biya, wa bar har sue ruzgar mabar,
Ki nest naqd-i-tura pesh-i-ghair bazare." DIWAN-I-SHAMS-I-TABRIZ.

"Come, come for you will not find another friend like Me,
Where indeed is a Beloved like Me in all the world?
Come, come, and do not spend your life in wandering to and fro,
Since there is no market elsewhere for your money."
(NICHOLSON).

"Biya ta bar arem daste za dil,
Ki natawan baraurd farda za gil;
Bi fasl-i-khazan mi na bini darakht
Ki be barg manad za sarma'e sakht?
Bar arad tihi dastha'e niyaz
Za rahmat na gardad tihi dast baz." BOSTAN OF S'ADI, chap. 9.

"Come! let us raise a hand from the heart,
For to-morrow one cannot raise the hand from the clay of the grave;
In the autumn season seest thou not the tree
Which from severe cold remains leafless?
It uplifts the empty hands of supplication,
It returns not through God's mercy, empty-handed." (CLARKE).

"Biya, wa fikrat-i-man kun ki fikratat dadam,
Chu l'al mi-khari az kan-i-man bakharbari;
Biya wa janib-i-ankas birau ki payat dad,
Badu nigar badu dida ki dad didari." DIWAN-I-SHAMS-I-TABRIZ.

"Come, and think of Me, Who gave you the faculty of thought,
Since from my mine you may purchase an ass-load of rubies;
Come, advance towards Him Who gave you a foot,
Look with all your eyes upon Him Who gave you an eye."
(NICHOLSON).

Biya wa hal-i-ahl-i-dard bishnau,
Ba lufz-i-andak wa m'ana bisyar." HAFIZ, ODE, 282.

"Come! hear of those who have felt sorrow's touch
Their words are few, but what they mean is much."
BICKNELL.

"Biza'at ni-aurdam illa ummed;
Khudaya za 'afu'am makun na-ummed." BOSTAN OF S'ADI, chap. 10.

"I have brought no capital, save hope;
O God! make me not hopeless of pardon."
(CLARKE).

"Bustan ba u rawan har ja rawad,
Lek an az khalq pinhan mishawad,
Mewaha laba kunan, k'az man bichar,
Ab haiwan amada, k'az man bikhwar." JALALUDDIN RUMI.

"That spiritual garden accompanies them everywhere
Yet it is never revealed to the eyes of the people,
Its fruits ever asking to be gathered,
Its fount of life welling up to be drunk." (WHINFIELD).

"Budem dar zamin wa ghafil az zamin,
Ghafil az ganj ki bud dar wai dafin." JALALUDDIN RUMI.

"We used to be on the earth, ignorant of the earth,
Ignorant of the treasure buried within it." (WHINFIELD).

"Budi tu bulbul-i-masti miyana'e chughdan,
Rasid bui gulistan, ba gulistan rafti,
Base khumar kashidi az in khamir-i-turush,
Ba aqibat ba kharabat-i-jawidan rafti." DIWAN-I-SHAMS-I-TABRIZ.

"Thou wert a love-lorn nightingale among owls,
The scent of the rose-garden reached thee, and thou didst go to the rose-garden.
Thou didst suffer sore headache from this bitter ferment,
At last thou wentest to the tavern of eternity." (NICHOLSON).

"Bugzar az laf-i-aql wa fazl, ki hast
Aql in ja aqila, fazl fazul." JAMI.

"Cease to boast of your reason and learning
Here reason is a shackle, and learning a folly."
NICHOLSON.

"Bugzar az manzil 'ma' wa 'man,' biguzin ba mulk-i-fana watan,
Fa idha fa'alta bimithl dha, falaqad balaghta ba ma tusha."
KURRATU'L AYN.

"The country of 'I' and 'we' forsake; thy home in annihilation make,
Since fearing not this step to take, thou shalt gain the highest felicity."
E. G. BROWNE.

"**Bugzar za tama' ki afat jan wa dil ast;**
Tami' hama w'az hama kas munf'ilast." ANWAR-I-SUHEILI.

"Quit that pernicious lust of gain for them
Whom it afflicts, all everywhere contemn."
EASTWICK.

"**Bui mahbub ki bar khak ahabba guzarad,**
Che 'ajab agar zinda kunad 'azam-i-ramim." ANWAR-I-SUHEILI.

"The scent of the beloved one passed over the lovers' grave
What marvel if to those dry bones the breath of life it gave."
EASTWICK.

"**Bui piyaz az dihan-i-khubrue**
Naghzaztar ayad ki gul az dast-i-zisht." GULISTAN, chap. 6.

"More sweet from beauty's mouth the onion's fume,
Than roses from the hand of ugliness." EASTWICK.

"**Bulandiyat bayad tawaz'a guzin,**
Ki an bam-ra nest sullam juz in;
Za maghrur-i-dunya rah-i-din ma jui
Khuda-bini az khwishtan bin ma jui." BOSTAN OF S'ADI.

"If thou desirest exaltation choose humility; for to *that* roof there is no ladder save this.

Inquire not the path of religion from him who is puffed up by worldly fortune; look not for discernment of God from him who sees but himself."
ASIATIC JOURNAL.

"**Bulbula muzhda'e bahar biyar,**
Khabar-i-bad ba bum baz guzar." GULISTAN, chap. 8.

"O nightingale! spring's tidings breathe!
Ill rumours to the owls bequeathe." (EASTWICK).

"**Bulbule k'u sitam-i-khar tahammul na kunad,**
Bihtar an ast ki hargiz sukhan-i-gul na kunad." ANWAR-I-SUHEILI.

"The nightingale that cannot bear the woes
Of the sharp thorn, must speak not of the rose."
EASTWICK.

"**Bulbul ki ba gul dar nigard mast shawad,**
Sar rishta'e ikhtiyarash az dast shawad." ANWAR-I-SUHEILI.

"The nightingale that views the rose grows blind
And straight lets go the reins that rule the mind."
EASTWICK.

"**Burdbari khazana'e khirad ast;**
Har kira hilm nist, div wa dad ast." ANWAR-I-SUHEILI.

"Patience is reason's treasury; we speak
Of brutes and devils when we name the unmeek."
EASTWICK.

Bute chun bar arad muhhimat-i-kas,
Ki natawanad az khud birandan magas?" BOSTAN OF S'ADI, chap. 10.

" How may an idol accomplish a person's important affairs
Which cannot drive a fly from its face?" (CLARKE).

" But khana wa ka'ba khana-e-bandagist,
Naqus zadan tarana-e-bandagist,
Zunnar wa kalisya wa tasbih wa salib
Haqqa ki hama nishana-e-bandagist." OMAR KHAYYAM.

" Pagodas like as mosques are homes of prayer,
'Tis prayer that church-bells chime into the air;
Yea, church and ka'ba, rosary and cross
Are all but divers tongues of world-wide prayer."
(WHINFIELD).

" Buwad diwan-i-qurb shah wala,
B'an diwan marau bisyar bala,
Ki tarsam chun azan bala warafti,
Za har uftada'e muhkanitar ufti." JAMI, BIHARISTAN, chap. 3.

" The seat of proximity to the Sultan is high,
Those placed on it are very exalted;
I fear when thou fallest from that height
Thou wilt fall more heavily than all others."
REHATSEK.

" Buwad khar wa gul baham, ey hoshmand,
Che dar band-i-khar'i? tu guldasta band." BOSTAN OF S'ADI, chap. 7.

" O wise man! the thorn and the rose are together;
Why art thou in the fetter of the thorn? fasten thou the rose-bouquet."
(CLARKE).

" Buzurgan chu khur dar hijab uftad
Hasudan chu akhgar dar ab uftad;
Birun ayad az zer abr aftab
Bi tadrij, wa akhgar bimirad dar ab." BOSTAN OF S'ADI, chap. 6.

" Sun-like the great fall under a veil of eclipse,
Spark-like the envious fall into the water,
The sun comes forth from beneath the cloud
Gradually; but the spark perishes in the water."
CLARKE.

" Buzurgan na kardand dar khud nigah;
Khuda bini az khwishtan bin ma khwah;
Tawaz'u sar raf'at afrazadat,
Takabbur bikhak andar andazadat." BOSTAN OF S'ADI, chap. 4.

" The great showed not regard to themselves
Desire not God-beholding from one self-beholding
Humility exalts the head of thy sublimity,
Arrogance casts thee to the dust." (CLARKE).

"Buzurgash nakhwanand ahl-i-khirad,
Ki nam-i-buzurgan bazishti burd." GULISTAN, chap. I.

"Ne'er will he be called great among the wise
Who to the truly great their name denies."
(EASTWICK).

"Chakar-nawazist ki kardast 'ishq-i-tu,
Warna kuja dile ki b'an 'ishq darkhwar ast?
Har dil ki u bikhuft shabe dar hawa'e tu,
Chu ruz-i-rushanast, hawa z'u munawwarast."
DIWAN-I-SHAMS-I-TABRIZ.

"'Tis slave-caressing thy love has practised,
Else, where is the heart worthy of that love?
Every heart that has slept one night in thine air
Is like radiant day; thereby the air is illuminated."
(NICHOLSON).

"Chandan bikhuram sharab k'in bu-i-sharab
Ayad za turab chun rawam zer-i-turab;
Ta ba sar-i-khak-i-man rasd makhwari
Az bu-i-sharab-i-man shawad mast wa kharab." OMAR KHAYYAM.

"So many cups of wine will I consume
Its bouquet shall exhale from out my tomb;
And every one that passes by shall halt,
And reel and stagger with that mighty fume."
(WHINFIELD).

"Chand harfi naqsh kardi az raqum
Sangha az 'ishq-i-u shud hamchu mum
Z'in haruf shud khirad barik ris,
Naskh mekun ai adib khush nawis,
Dar khur har fikr basta bar 'adam
Dam ba dam naqsh khiyal pur raqam." JALALUDDIN RUMI.

"How many letters thou writest with Thy Almighty pen
Through marvelling thereat stones become as wax;
These letters exercise and perplex reason,
Write on, O skilful Fair-writer,
Imprinting every moment on Not-being the fair forms
Of the world of ideals to confound all thought."
(WHINFIELD).

"Chand kardi gird-i-'alam bahri zar
Bish gardad zar, shawad gham bishtar;
Kasa'e chashm-i-harisan pur na shud,
Ta sadaf qan'i na shud, pur-i-durr na shud." ANWAR-I-SUHEILI.

"How long, gold-seeking round the earth wilt go?
As grows thy treasure, so thy care will grow;
Nought will the eye-cup of the greedy fill,
Pearls brim the shell but not until 'tis still."
(EASTWICK).

"Chandin gham-i-behuda makhur shad bazi,
Wa andar rah-i-bedad tu badad bazi;
Chun akhir-i-kar in jahan niste ast,
Angar ki nisti wa azad bazi." OMAR KHAYYAM.

"No longer hug your grief and vain despair
But in this unjust world be just and fair
And since the substance of the world is naught
Deem yourself naught and so shake off dull care."
(WHINFIELD).

"Char chiz ki asl manafi' ast wa manal,
Niarzad an bachar digar b'akhir hal,
Baqa ba talkhi marg, wa amal ba khijlat-i-uzl,
Gunah ba sharm-i-nadamat, 'ata ba zill-i-suwal." ANWAR-I-SUHEILI.

"Four things at first to great advantage tend
Yet are not worth four others in the end;
Life is not worth the woe of dying, nor
Will office make thee compensation for
The shame of thy displacement, sin weighs not
Remorse; nor can alms gild the beggar's lot."
(EASTWICK).

"Charkh na bar be darman mi-zanad,
Qafila'e muhtashiman mi-zanad." ANWAR-I-SUHEILI.

"Heaven does not strike the poor and needy crowd,
It strikes the pompous gathering of the proud."
(EASTWICK).

"Chashm-i-man za an sar buwad, wa za 'alam-i-digar buwad,
In su jahan, an su jahan, binshasta man bar astan;
Bar astan an kas buwad, k'u natiq-i-akhras buwad,
In ramz guftan bas buwad, digar magu, dar kash zaban."
DIWAN-I-SHAMS-I-TABRIZ.

"Mine eye is from that source, and from another universe
Here a world and there a world: I am seated on the threshold;
On the threshold are they alone, whose eloquence is mute,
'Tis enough to utter this intimation: say no more, draw back thy tongue."
(NICHOLSON).

"Chi 'ajab gar faru rawad nafsash
'Andalibe gharab ham qafsash." GULISTAN, chap. 8.

"What marvel if his spirits droop
A nightingale with crows in coop?" (EASTWICK).

"Chi bak az mauj-i-bahr an ra ki bashad Nuh kishtiban?"
GULISTAN (Preface).

"What terror where Noah is the pilot, though rages the storm-driven sea?" (EASTWICK).

"Chi bude ki dozakh za man pur shudi,
Magar digaranra rihai shudi." BOSTAN OF S'ADI, chap. 1.

"How well would it have been, if hell had been full of me,
Perhaps for others there might have been escape."
(CLARKE).

"Chi danand Jaihunian qadar-i-ab?
Za wamandagan purs dar aftab." BOSTAN OF S'ADI, chap. 8.

"What do the people of the Jehun river know of the value of water?
Ask those wearied utterly in the sun." (CLARKE).

"Chi danand mardum ki dar jama kist,
Nawisanda danad ki dar nama chist." GULISTAN, chap. 2.

"What know men of the wearer, though they know the dress full well.
The letter-writer only can the letter's purport tell." (EASTWICK).

"Chi faida zi zirih ba kushad-i-tir-i-qaza?
Chi manfa'at zi sipar ba nafaz-i-hukmi qadr?
Agar zi ahan wa pulad sur-i-hisn kuni,
Hawala chun birasad, zud ajal bikobad dar." HAFIZ.

"What serves thy armour 'gainst Fate's arrows fierce?
What serves thy shield if Destiny transpierce?
Though steel and iron may thy ramparts plate
When comes the mandate, Death shall burst thy gate."
(BICKNELL).

"Chi gauhare ki kasera bikaf baha'e tu nest?
Jahan che darad dar kaf ki an ata'e tu nest?"
DIWAN-I-SHAMS-I-TABRIZ.

"What pearl art thou that none possesseth the price of thee?
What does the world possess that is not thy gift?"

"Chi khush bashad ki ba'd az intizari,
Ba ummedi rasad ummidwari." SA'DI.

"How good it is when one with waiting tired
Obtaineth that which he hath long desired."
(BROWNE).

"Chi khush guft Firdausi pak zad,
Ki rahmat bar an tarbat pak bad,
'Ma azar mure ki danakash ast,
Ki u niz jan darad wa jan khush ast.'" BOSTAN OF S'ADI, chap. 1.

"How well said Firdausi of pure birth
(May mercy be on that pure tomb!)
'Wound not the ant that is the grain carrier
For it also has life, and life is pleasant.'" (CLARKE).

"Chi khush guft zale ba farzand-i-khwish,
Chu didash palang afgan wa pil tan,
'Gar az ahd-i-khurdiyat yad amadi,
Ki bichara budi dar aghush-i-man,
Na kardi dar in roz ba man jafa
Ki tu sher marde wa man pira zan.'" GULISTAN, chap. 6.

"Well said that aged mother to her son,
Whose giant arm could well a tiger slay,
'Couldst thou remember days long past and gone
When in my arms a helpless infant lay,
And know thyself that babe, thou wouldst not now
Thus wrong me when I'm old, an athlete thou."
(EASTWICK).

"Chi mi-khwahad az ghibat an sada mard,
Ki diwan siyah kard, wa chize na khurd." BOSTAN OF S'ADI, chap. 7.

"From slander what does that simpleton desire
Who blackened his record book with God and enjoyed not anything?"
(CLARKE).

"Chi naghaz amad in nuqta dar Sindbad,
Ki 'ishq atish ast, ey pisar, pand, bad;'
Ba bad atish tez bartar shawad,
Palang az zadan kinawartar shawad." BOSTAN OF S'ADI, chap. 3.

"How pleasantly occurred this witticism in the book 'Sinbad'
'Oh son! love is fire; advice, wind.'
The fierce fire by the wind becomes more lofty.
The panther by striking becomes more angry." (CLARKE).

"Chi salhae firawan wa umarhae daraz
Ki khalq bar sar-i-ma bar zamin bikhwahad raft;
Chunanki dast ba dast amadast mulk bama,
Ba dasthae digar hamchunin bikhwahad raft." GULISTAN, chap. 1.

"How long shall men my buried dust tread down
Through many a lengthening year and distant day.
From hand to hand to me descends this crown,
To others so, it soon will pass away." (EASTWICK).

"Chi sud ar pashimani ayad bar kaf,
Chu sarmaya'e umr kardi talaf?" BOSTAN OF S'ADI, chap. 9.

"What profit if repentance comes to hand,
When thou hast squandered the capital of life?"
(CLARKE).

"Chi wazn aurad jae amban-i-bad,
Ki mizan-i-'adl ast wa diwan-i-dad." BOSTAN OF S'ADI, chap. 5.

"What weight may the leathern bag full of wind show in the place
Where there is the scale of justice and the book of equity?"
(CLARKE).

"Chi zur aurad panja'e juhd-i-mard
Chu bazue taufiq yari nakard." BOSTAN OF S'ADI, chap. 5.

"What force does the grasp of man's exertion bring
When the arm of God's grace assists not?" (CLARKE).

"Chiguna bar naparad jan chu az janab-i-jalal,
Khitab-i-lutfi chu shakkar ba jan rasad ki, 'ta'al.'"
DIWAN-I-SHAMS-I-TABRIZ.

"Why does not the soul take wing when from the glorious presence
A speech of sweet favour comes to it saying, 'Aloft!'"
(NICHOLSON).

"Chihal sal-i-'umr-i-azizat guzasht, mizaj-i-tu az hal-i-tifli na gasht;
Hama ba hawa wa hawas sakhti, dame ba masalih na pardakhti;
Ma kun takya bar umr-i-na paedar, mabash aiman az bazi-i-ruzgar." PANDNAMA OF S'ADI.

"Forty years of your precious life have elapsed; your disposition has not altered from the state of childhood. You have done all things through thoughtlessness and vanity. Place not reliance upon perishable life; think not yourself secure from the sport of fortune." (GLADWIN).

"Chira dil bar in karawangah nihem
Ki yaran biraftand wa ma bar rihem?
Pas az ma hamin gul dihad bustan
Nishinand ba yak digar dustan." BOSTAN OF S'ADI, chap. 6.

Why place we the heart on this caravan place,
From which friends have departed, and we are on the road?
After us (*i.e.* our death) the garden will give the same rose and friends will sit by one another." (CLARKE).

"Chiragh pish aftab partaui na darad wa minara'e buland dar daman-i-kuh-i Alwand past numayad." GULISTAN, Preface.

A lamp gives no light in the sun, and a lofty minaret shows low at the foot of Mount Alwand. (EASTWICK).

"Chiraghe ra ki Izid bar faruzad,
Har an kas paff zanad rishash bi suzad." DABISTAN.

"The lamp which God has lighted whoever blows it out, burns his beard." (SHEA).

"Chira haqq na me bini ai khud-parast?
Chu ayad bikushidanat pesh chiz,
Bitaufiq-i-haqq dan, na az s'ai khwish." BOSTAN OF S'ADI.

"O self-worshipper, why dost thou not see God?
When by thy striving a thing happens
Know by God's grace it is, not by thine own efforts."
(CLARKE).

"Chira migudazi za sauda'e zar?
Chira mikashi bar-i-mihnat chu khar?
Chunan gashta'i sayad bahar shikar
Ki yadat niayad za ruz-i-shumar." PANDNAMA OF S'ADI.

"Why destroy thyself by thy madness after gold?
Wherefore dost thou carry the burden of labour like the ass?
In such manner hast thou become the prey of thy own pursuits,
That thy memory neglecteth the day of account." (GLADWIN).

"Chira za sayad naparrad basue Sultan baz,
Chu bishnawad khabar-i-irj'i za tabl wa duwal?
Chira chu zarra niayad baraqas har sufi
Dar aftab-i-baqa ta rihandash za zawal." DIWAN-I-SHAMS-I-TABRIZ.

"Why should a falcon not fly from the quarry towards the King
When it hears by drum and drum-stick the notice of 'Return?'
Why should not every Sufi begin to dance like a mote,
In the sun of eternity that it may deliver him from decay."
(NICHOLSON).

"Chub-i-tar-ra chunan ki khwahi, pich,
Na shawad khushk juz b'atish rast." GULISTAN, chap. 7.

"Wood, while 'tis green, thou may'st at pleasure bend,
When dry, thou canst not change it, save by fire."
(EASTWICK).

"Chubra ab faru mi na burd, hikmat chist?
Sharm dard za faru burdan parwarda'e khwesh."
ANWAR-I-SUHEILI.

"Water engulfs not wood and wherefore so?
It swallows not that which itself made grow." (EASTWICK).

"Chu aftab bar ayad kuja bamanad shab?
Rasid aish-i-'inayat, kuja bamanad 'ana?" DIWAN-I-SHAMS-I-TABRIZ.

"When the sun goeth up, where stayeth night?
When the joy of bounty came, where lagged affliction?"
(NICHOLSON).

"Chu andar nitafe atish zadi,
Za shiran parhez agar bakhiradi." BOSTAN OF S'ADI, chap. 8.

"When thou settest fire to the cane-brake,
If thou art wise shun the tigers." (CLARKE).

"Chu 'anqabut az duda lu'ab-i-andesha
Digar mabaf ki pusida pud wa tar buwad;
Chu tu nagui, guft-i-tu guft-i-u bashad
Chu tu nabafi, bafanda kirdigar buwad." DIWAN-I-SHAMS-I-TABRIZ.

"Weave no more with soot, like the spider, a web of care,
Wherein both woof and warp are rotten.
While thou art silent, His speech is thy speech,
While thou weavest not, God is the weaver." (NICHOLSON).

"Chu az gulumbe dida bashi khushi
Rawa bashad ar bar-i-kharash kashi." BOSTAN OF S'ADI, chap. 7.

"When thou mayst have experienced pleasure from a rose bush,
If thou endurest the burden of its thorn, it is proper. (CLARKE).

"Chù baz bash ki saiyadi kuni wa luqma dihi,
Tufail khwara mashu chun kalagh bi par wa bal."
ANWAR-I-SUHEILI.

"Be like the hawk, the quarry chase, and food to others give,
Not like the raven's callow brood, a remnant-eater live."
(EASTWICK).

"Chu dar rah babini burida sari,
Ki ghaltan rawad sue maidan-i-ma,
Az u purs, az u purs asrar-i-dil,
K'azu bishnawi sirr-i-pinhan-i-ma." DIWAN-I-SHAMS-I-TABRIZ.

"When thou seest in the pathway a severed head,
Which is rolling toward our field,
Ask of it, ask of it the secrets of the heart,
For of it thou wilt learn our hidden mystery."
(NICHOLSON.)

"Chu ghuta pa zadam wa andaru na didam durr,
Gunah bakht man ast, in gunah darya nest." FIRDAUSI.

"When I dived in the sea without finding pearls, it was the fault of my unhappy star, and not that of the sea." (OUSELEY).

"Chu insan na danad bajuz khwurad wa khwab,
Kudamash fazilat buwad bar dawab?" BOSTAN OF S'ADI.

"When a man understands only eating and sleeping,
What excellence hath he over the reptiles?" (CLARKE).

"Chu jang awari ba kase dar sitiz
Ki az way guzirat buwad ya guriz." GULISTAN, Preface.

"When thou contendest, choose an enemy
Whom thou mayst vanquish or whom thou canst fly."
(EASTWICK).

"Chu kardi ba kalukh-andaz paikar
Sar-i-khudra banadani shikasti ;
Chu tir andakhti dar rue dushman,
Hazar kun k'andar amajash nashasti." GULISTAN, chap. 1.

"When with a practised slinger thou wouldst fight,
Thou by thy folly thine own head will break,
Ere 'gainst thy foe thine arrow wings its flight,
See thou beyond his range position take."
(EASTWICK).

"Chu kare be fuzul-i-man bar ayad
Mara dar way sukhan guftan nashayad;
Wa gar binam ki nà bina wa chah ast,
Agar khamush binishinam gunah ast." GULISTAN, chap. I.

"Without my meddling if a thing succeed
For me to give advice therein, what need?
But if I see a blind man and a pit,
Why then I'm guilty if I silent sit."
(EASTWICK).

"Chu khashm ayadat bar gunah kase,
Ta'ammul kunash dar 'aqubat base;
Ki sahal ast l'al-i-Badakhshan shikast,
Shikasta na shayad digar barah bast." BOSTAN OF S'ADI.

"When anger comes to thee on account of a person's crime,
Reflect much on his punishment,
Because it is easy to break the ruby of Badakhshan,
Broken, it is impossible to fasten it together again."
(CLARKE).

"Chu khud-ra qawi bini wa khush,
Ba shukrana bar-i-zaifan bikush." BOSTAN OF S'ADI.

"When thou seest thyself of strong state and happy
Endure thankfully the burden of the feeble." (CLARKE).

"Chu khud-ra za nikan shumardi, badi,
Na mi ganjad andar khuda'i khudi;
Agar mardi az mard'ai khud ma gui
Na har shahsaware badar burd gui." BOSTAN OF S'ADI.

"When thou reckonest thyself among the good, thou art already evil; self-righteousness hath no place in godliness.

"If thou art valorous boast not of thy valour; for not every good rider hath borne off the prize." ASIATIC JOURNAL.

"Chu kudakan hala ta chand ma ba alam-i-khak
Kunem daman-i-khud pur za khak wa sang wa sifal?
Za khak dast badarem wa bar sama parrem,
Za kudaki bagurezem sue bazam-i-rijal." DIWAN-I-SHAMS-I-TABRIZ.

"How long shall we, like children in the earthly sphere
Fill our lap with dust and stones and sherds?
Let us give up the earth and fly heavenwards,
Let us flee from childhood to the banquet of men.
(NICHOLSON).

"Chu lashkar birun takht khashm az kamin,
Na insaf manad, na taqwa, na din,
Na didam chunin div zer-i-falak
K'az u migurezad chandin malak." BOSTAN OF S'ADI.

" Like an army anger rushed from ambush,
Justice remained not, nor piety, nor religion ;
I saw not such a demon (as anger) beneath the sky
From whom so many angels fly." (CLARKE).

" Chu mastur bashad zan-i-khub rue,
Bi didar-i-u dar bihisht ast shui." BOSTAN OF S'ADI, chap. 7.

" When the wife of beautiful face is chaste,
The husband by beholding her is in Paradise."
(CLARKE).

" Chun 'adu nabud jihad amad muhal,
Shahwat ar nabud, nabashad imtisal,
Sabr nabud, chun nabashad mail-i-tu,
Khasam chun nabud, nabashad hajat khail-i-tu."
JALALUDDIN RUMI.

" Were there no hostility, war would be impossible,
Hadst thou no lust, obedience to the law could not be
Hadst thou no concupiscence there could be no abstinence
Where no antagonist exists, what need is there of armies?"
(WHINFIELD).

" Chunan litafat wa khubi wa husn wa jan-bakhshi,
Kase az u bishkibad, zihi shaqa wa dhalal,
Bipar, bipar, hala, ey murgh sue m'adan-i-khwish,
Ki az qafs birahidi wa baz shud par wa bal.
Az ab-i-shor safar kun basue ab-i-hayat,
Ruj'u kun ba sue sadar-i-jan za saff-i-n'ial."
(DIWAN-I-SHAMS-I-TABRIZ).

" Such grace and beauty and loveliness and bestowal of life,
O misery and error, if anyone dispense with Him !
Fly, fly O bird, to thy native home,
For thou hast escaped from the cage, and thy pinions are outspread.
Travel away from the bitter stream towards the water of life,
Return from the vestibule to the high seat of the soul." NICHOLSON.

" Chun asl-i-chashma baqist, far'ash hamesha saqist,
Chun har du bi zawaland, az chi tura fughanast?
Janra chu chashmae dan wa in sun'aha chun jauha,
Ta chashma hast baqi, jauha az u rawanast ;
Ghamra birun kun az sar, wa in ab-i-jau hama khur,
Az faut-i-ab m'andesh k'in ab be kiran ast."
DIWAN-I-SHAMS-I-TABRIZ.

" Whereas the springhead is undying, its branch gives water continually ;
Since neither can cease, why are you lamenting ?
Conceive the Soul as a fountain and these created things as rivers ;
While the fountain flows, the rivers run from it
Put grief out of your head, and keep quaffing this river water,
Do not think of the water failing ; for this water is without end."
(NICHOLSON)

" Chu natawan bar aflak dast akhtan,
Zarurist ba girdishash sakhtan;
Garat zindagani nabisht ast wir,
Na marat guzayad na shamshir wa tir." BOSTAN OF S'ADI, chap. 5.

" Since one cannot draw forth the hand against the sky,
It is necessary to be content with its revolution;
If God has written for thee long life
Neither the snake nor the sword nor the arrow may injure thee."
(CLARKE).

" Chun az qaumi yake bi danishi kard,
Ni kihra manzalat manad na mihra;
Na mi bini ki gawe dar 'alaf zar
Biyalayad hama gawan-i-dihra?" GULISTAN, chap. 2.

" When but one member of a tribe has done
A foolish act, all bear alike disgrace;
Seest thou how in the mead one ox alone
Will lead astray the whole herd of a place?"
(EASTWICK).

" Chun az rasti bugzari, kham buwad,
Chi marde buwad k'az zane kam buwad?"
BOSTAN OF S'ADI, chap. 9.

" When thou passest out of straightness, it is crookedness,
What kind of man is he who is less than a woman?"
(CLARKE).

" Chun ba didi gardish sang asia,
Ab ju ra ham bibin akhir bia,
Khak-ra didi baramad dar hawa,
Darmiyan khak bingar bad-ra.
Dighae fikr mi bini ba jush,
Andar atish ham nazr mi kun bahush
Guft Haqq Aiyub ra 'dar karamat
Man ba har mui tu sabr dadamat'
Hin, ba sabr khud makun chandin nazr,
Sabr didi, sabr dadanra nigar." JALALUDDIN RUMI.

" When you have seen the millstone turning round,
Then, prithee, go and see the stream that turns it.
When you have seen the dust rising up into the air,
Go and mark the air in the midst of the dust.
You see the kettles of thought boiling over,
Look with intelligence at the fire beneath them.
God said to Job " Out of my clemency
I have given a grain of patience to every hair of thine"
Look not then, so much at your own patience,
After seeing patience, look to the giver of patience."
(WHINFIELD).

"Chun ba haqq na bud bidar jan-i-ma,
Hast bidari chu dar bandan-i-ma,
Jan hama roz az lakd wa kub khiyal,
Wa za ziyan sud wa za khauf zawal,
Naı safa mimanadash nai lutf wa far,
Nai basue asman rah safar.
Khufta an bashad ki u az har khiyal
Darad ummid wa kunad ba u maqal." JALALUDDIN RUMI.

"Our wakefulness fetters our spirits,
Then our souls are a prey to various whims,
Thoughts of loss and gain and fears of misery.
They retain not purity nor dignity nor lustre,
Nor aspiration to soar heavenwards.
That one is really sleeping who hankers after each whim
And holds parley with each fancy." (WHINFIELD).

"Chun banda'e khuda khwish khwanad,
Bayad ki bajuz khuda na danad." GULISTAN, chap. 2.

"Who calls himself God's servant must forego
All else and none beside his Maker know." (EASTWICK).

"Chun base Iblis adam rue hast,
Pas ba har daste na shayad dad dast." JALALUDDIN RUMI.

"As there are many demons with men's faces,
It is wrong to join hands with every one."
(WHINFIELD).

"Chun buwad asl-i-jauhar qabil,
Tarbiyatra dar u asr bashad;
Hich saiqal niku nadanad kard
Ahanera ki bad gauhar bashad." GULISTAN, chap. 7.

"Is your first nature such that teaching can
Affect it, soon instruction will take root:
But iron which at first imperfect ran
Forth from the furnace, who can then imbue it
With the capacity of polish?" EASTWICK.

"Chun duyam az awwalaniyat bihtar ast,
Pas fana jui wa mubaddal-ra parast;
Sad hazaran hashr didi, ey 'anud,
Ta kunun har lahza az badu wujud,
Az jamadi bikhabar sue nama,
Wa za nama sue hayat wa ibtila;
Baz sue aql wa tamizat khush;
Baz sue kharij in panj wa shash." JALALUDDIN RUMI.

" Since the latter of your states were better than the former,
Seek annihilation and adore change of state ;
You have already seen hundreds of resurrections
Occur every moment from your origin till now ;
One from the inorganic state to the vegetive state,
From the vegetive state to the animal state of trial ;
Thence again to rationality and good discernment,
Again you will rise from this world of sense and form."
(WHINFIELD).

' Chun faut shawam babada shu'id mara,
Talqin za sharab wa jam guyid mara,
Khwahid baruz-i-hashr yabid mara,
Az khak-i-dar-i-mekdah juyid mara." OMAR KHAYYAM.

" When I am dead, with wine my body lave,
For obit chant a bacchanalian stave,
And if you need me at the day of doom,
Beneath the tavern threshold seek my grave."
WHINFIELD.

" Chun galukhe basifat tu ba hawa bar na shawi,
Ba hawa bar shawi, ar bishkuni wa gard shawi,
Tu agar nashkuni, an k'at bisarisht u shikanad."
DIWAN-I-SHAMS-I-TABRIZ.

" Since you are properly a clod you will not rise into the air ;
You will rise into the air if you break and become dust,
If you break not, He who moulded you will break you."
(NICHOLSON).

" Chun gul bachaman daman pur zar namud,
Bulbul ba hazar saut dustanash situd ;
Wa an gah ki ba bad raft bargiash ki bud ;
Kas nam-i-gul az zaban-i-bulbul na shanud." ANWAR-I-SUHEILI.

" When the rose her skirt of gold showed in the parterre,
With a thousand songs the nightingale her praises did proclaim ;
But alas ! her leaves were soon scattered to the air,
And then no more did any hear from the nightingale her name."

" Chun guzidi pir, nazuk dil ma bash,
Sust wa razida chu ab wa gil mabash ;
War ba har zakhme tu pur kina shawi,
Pas kuja be saiqal aina shawi ?" JALALUDDIN RUMI.

" Having chosen thy Director, be not weak of heart
Nor yet sluggish and lax like water and mud ;
But if thou takest umbrage at every rub
How wilt thou become a polished mirror ?" WHINFIELD.

"Chun hasil-i-admi dar in shuristan
Juz khurdan-i-ghussa nest ya kandan-i-jan,
Khurram dil-i-an ki z'in jahan zud biraft,
Asuda kase ki khud niyamad bajahan." OMAR KHAYYAM.

"Since all we gain in this abode of woe
Is sorrow's pangs to feel and grief to know,
Happy are they that never come at all,
And they, that, having come, the soonest go."
WHINFIELD.

"Chun kar na bar murad-i-ma khwahad raft,
Andeshae jihd-i-ma kuja khwahad raft,
Paivasta nishasta em az hasrat-i-anak,
Dir amada em wa zud mibayad raft." OMAR KHAYYAM.

"Fate will not bend to humour man's caprice,
So vaunt not human powers but hold your peace,
Here must we stay, weighed down with grief for this,
That we were born so late, so soon decease." (WHINFIELD).

"Chun kase 'agar' wa 'magar' ra juft sazad, farzande ki az ishan mutwallid shawad 'kash ki' khwahad bud." ANWAR-I-SUHEILI.

"When any one takes 'if' and 'perchance' for his partner, the offspring will be sure to be 'would that I had not.'" EASTWICK.

"Chun khuda khwahad ki purda kas darad,
Mailash andar t'ana pakan burd,
War khuda khwahad ki poshad aib-i-kas,
Kam zanad dar aib-i-maiyuban nafas." JALALUDDIN RUMI.

"When God decides to humble any sinner proud
A demon stirs this last to insult some man of God
And he whom God elects to cloak where 'tis he halts
Has grace bestowed on him to cover others' faults."
(REDHOUSE).

"Chunki barbukast jumla karha,
Kar din aula k'az an yabi riha;
Nist dasturi dar in ja qar'a bab
Juz ummid wa Allah 'alim bi 'sawab." JALALUDDIN RUMI.

"Since all things are dependent on probability,
Religion is so first of all, for thereby you find release.
In this world no knocking at the door is possible
Save hope, and God knows what is best." (WHINFIELD).

"Chunki guyanda na darad jan wa far,
Guft u-ra kai buwad barg wa samr?
Mikunad gustakh mardum ra barah,
U bajan larzantar ast az barg-i-gah;
Gar hadisash niz ham ba far buwad,
Dar hadisash larza ham muzmir buwad." JALALUDDIN RUMI.

" When the preacher himself has no light or life,
How can his words yield leaves and fruit?
He impudently preaches to others to walk aright,
While himself he is unsteady as a reed shaken by wind.
Thus though his preaching is very eloquent,
It hides within it unsteadiness in the faith." (WHINFIELD).

" **Chunki nabud ranj sabari mar tu ra,**
Shart na budash faru niayad jaza;
Habbaza an shart wa shada an jaza,
An jaza'e dil-nawaz jan-faza." JALALUDDIN RUMI.

" When thou endurest not the pains of abstinence,
And fulfillest not the terms, thou gainest no reward;
How easy those terms! how abundant that reward!
A reward that enchants the heart and charms the soul."
(WHINFIELD).

" **Chun kuni ba bihasad makar wa hasad,**
Z'an hasd dilra siyahiha rasad;
Khak shu mardan haqq ra zer pa,
Khak bar sar kun hasadra ham chu ma." JALALUDDIN RUMI.

" Should envy fill thy breast 'gainst one that envies not
Foul stains ensue; thy heart's impure; all good's forgot
Prostrate thyself then at the feet of holy men,
Cast dust upon thy head, God's pardon to obtain."
(REDHOUSE).

" **Chun lala ba nauruz qadah gir badast**
Ba lalarukhe agar tura fursat hast;
Mai nush bi khurrami ki in charkh-i-kabud
Nagah tura chu bad gardanad past." OMAR KHAYYAM.

" Like tulips in the spring your cups lift up
And with a tulip-cheeked companion sup
With joy your wine, or e'er this azure wheel
With some unlooked for blast upset your cup."
(WHINFIELD).

" **Chun mard dar uftad za jae wa maqam-i-khwish,**
Digar chi gham khurad hama afaq ja'e ust?
Shab har tawangare basara'e hamirawad,
Darwish har kuja ki shab amad, sara'e ust." GULISTAN, chap. 3.

" Whene'er a man from home and country flies
All earth is his; he has no further care,
Each night the rich man to his palace hies
Where night descends, the poor man's home is there."
(EASTWICK).

" Chun na dari kamal-i-fazl, an bih
Ki zaban dar dihan nigahdari ;
Admira zaban fazihat kunad
Juzi be maghzra subuksari." GULISTAN, chap. 8.

" Hast thou not perfect excellence, 'tis best
To keep thy tongue in silence, for 'tis this
Which shames a man ; as lightness does attest
The nut is empty, nor of value is." EASTWICK.

" Chun pir shudi, za kudaki dast bidar ;
Bazi wa zarafat ba jawanan bugzar." GULISTAN, chap. 6.

" When thou art old, thy pastimes put away ;
Leave frolics to the young, and mirthful play."
(EASTWICK).

" Chun qaza birun kunad az charkh sar,
Aqilan gardand jumla kor wa kar ;
Mahiyan uftad az darya birun ;
Dam girad murgh parranra zabun." ANWAR-I-SUHEILI.

" When fate's dark features from the mantle rise
Of sight and hearing both they rob the wise ;
Fish on the shore from ocean's breast are tossed,
And soaring birds in earth-set snares are lost."
EASTWICK.

" Chun ranj bar natawani girift az ranjur,
Qadam za raftan wa pursidanash darigh madar,
Hazar sharabat-i-shirin wa mewa'e mashmum
Chunanan mufid na bashad ki bue suhbat-i-yar." SA'DI.

" Were all thy fond endeavours vain
To chase away the sufferer's smart
Still hover near lest absence pain
His lonely heart.
For friendship's tones have kindlier power
Than odorous fruit or nectared bowl
To sooth in sorrow's languid hour
The sinking soul." (ASIATIC JOURNAL).

" Chun rishta kast, mi-tawan bast,
Lek bamiyan girih bamand." ANWAR-I-SUHEILI.

" The broken cord may yet be joined again
But in the midst a knot will aye remain." EASTWICK.

" Chun sag-i-darinda gusht yaft,
Na pursad k'in shutur Salihast ya khar-i-Dajjal."
GULISTAN, chap. 7.

" When a ravenous cur finds meat, small care has he
If Salih's camel or Dajjal's ass it be." (EASTWICK).

"Chun shahid-i-ruh khana pardaz shawad,
Har jins b'asl-i-khwishtan baz shawad,
In saz-i-wujud-i-char abresham tab'a
Az zakhma'e ruzgar bisaz shawad." OMAR KHAYYAM.

"When the fair spirit doth this house vacate,
Each element resumes its primal state
And these four strands of life, like threads of silk
Are all unravelled by the blows of fate." (WHINFIELD).

"Chun sukhan dar wasf in halat rasid,
Ham qalam bishkast wa ham kaghaz darid;
Aftab amad dalil-i-aftab,
Gar dalilat bayad, az wai ru matab." JALALUDDIN RUMI.

"When the discourse touched on the matter of love,
Pen was broken and paper torn;
None but the sun can display the sun,
If you would see it displayed, turn not away from it."
(WHINFIELD).

"Chun tayammum ba wujud ab dan
Ilm naqli ba dam qutb-i-zaman,
Khwish abla kun, t'aba mir wa sipas
Rastagi za in ablahi yabi wa bas." JALALUDDIN RUMI.

"Traditional knowledge when inspiration is available
Is like making ablutions with sand when water is near
Make yourself ignorant, be submissive, and then
You will obtain release from your ignorance." (WHINFIELD).

"Chun tir-i-qaza za shast-i-taqdir bajust,
Hargiz na kunad radd sipar-i-tadbirash." ANWAR-I-SUHEILI.

"When from fate's string its arrow once has hied
Expedient's shield can ne'er it turn aside." EASTWICK.

"Chun tu bashi bakht-i-khud, ey m'anawi,
Pas tu ki bakhti za khud kai kam shawi?
Tu za khud kai kam shawi, ey khush khisal,
Chunki ain tu tura shud mulk wa mal." JALALUDDIN RUMI.

"When, O spiritual one, thou hast become thy own fortune
Then, being thyself thy fortune, thou wilt never lose it
How, O fortunate one, cans't thou ever lose thyself
When thy real self is thy treasure and thy kingdom."
(WHINFIELD).

"Chun tu natawani ki raz-i-khwishra pinhan kuni,
Pas chira ranje gar anra digare afsha kunad?" ANWAR-I-SUHEILI.

"When thine own secret thou canst not conceal,
Why art thou vexed if others it reveal?" (EASTWICK).

"Chun uhda na mishawad kase fardara,
Hali khush kun in dil-i-pur saudara;
Mai nush binur-i-ma ai mah, ki mah
Bisyar bitanad wa na yabad mara." OMAR KHAYYAM.

"Since no one can assure thee of the morrow
Rejoice thy heart to-day and banish sorrow
With moon-bright wine, fair moon! the moon in heaven
Will look for us in vain on many a morrow." (WHINFIELD).

"Chun waqifi, ey pisar, za har asrare,
Chandin che khuri ba behuda timari,
Chun minarawad ba ikhtiyare kare,
Khush bash darin nafs ki hasti bare." OMAR KHAYYAM.

"You know the secret of this life my dear
Then why remain a prey to useless fear?
Bend things to suit your whims you cannot; yet
Cheer up for the few moments you are here."
(WHINFIELD).

"Chun zan rah-i-bazar girad, bizan,
Wagarna tu dar khana binshin chu zan." BOSTAN OF S'ADI, chap. 7.

"When the wife takes the path to the bazar, strike,
Otherwise sit in the house, wife-like." (CLARKE).

"Chu panja salat birun shud za dast,
Ghanimat shumir panj ruze ki hast." BOSTAN OF S'ADI, chap. 9.

"When fifty years have gone forth from thy hand
Consider it gain that there is a space of five days."
(CLARKE).

"Chu piruz shud duzd-i-tira rawan,
Chi gham darad az giriya'e karawan?" GULISTAN, chap. 2.

"When the dark-minded robber finds success
What cares he for the caravan's distress?" (EASTWICK).

"Chu shah ra na buwad agahi za hal sipah,
Kuja sipah za qahr wai ihtiraz kunad?
Biqasd-i-jam hazaran bahana pish arand,
Bi chang-i-fisq hazaran tarana saz kunand."
JAMI, BIHARISTAN, chap. 3.

"If the Shah be not aware of his army's state,
How can the soldiers avoid his severity?
They have a thousand excuses for quaffing wine,
They sing a thousand songs; profligacy tuning the lute."
REHATSEK.

Chu qatra az watan-i-khwish raft wa baz amad,
Musadif-i-sadafi gasht wa shud yake gauhar;
Na Yusife basafar raft az pidr-i-giryan?
Na dar safar ba sa'adat rasid wa mulk wa zafar?"

DIWAN-I-SHAMS-I-TABRIZ.

" When the drop departed from its native home and returned
It found a shell and became a pearl.
Did not Joseph go on a journey from his father weeping
Did he not in the journey come to fortune and kingdom and victory?"
(NICHOLSON).

" Chu shahbaz ba jaulan dar ai wa sairi kun,
Chu chagd chand tawan bud dar pas diwar?" ANWAR-I-SUHEILI.

" Swoop like falcon forth, to distant regions fly,
Owl-like how long wilt thou behind the ruin lie?"
EASTWICK.

" Chu sham'a az pai 'ilm bayad gudakht,
Ki bi 'ilm natawan khudara shinakht." PANDNAMA OF S'ADI.

" To gain knowledge you should consume yourself like a candle
Since without it you cannot know God." GLADWIN.

" Chu shawad ruza maya'e azar,
Ruza khwari za ruza dari bih;
Khue khudra az ruza tiz makun,
K'az hama hilm wa burdbari bih." JAMI BIHARISTAN, chap. 2.

" If fasting becomes an occasion of trouble
Then the breaking of it is better than the keeping;
Do not make thy humour impatient by fasting
Because meekness and forbearance surpass all things."
REHATSEK.

" Chu sindan kase sakht rui na kard,
Ki khasik-i-tadib ba sar na khurd,
Ba guftan durushti makun ba amir
Chu bini ki sakhti kunad, sust gir,
Ba akhlaq ba har ki bini bisaz,
Agar zer dast ast wa gar sarfaraz." BOSTAN OF S'ADI, chap. 4.

" No one made a hard face anvil-like,
Who suffered not the chastising hammer on his head;
Exercise not vehemence in speaking to an amir,
Pursue gentleness, when thou seest that he practises severity;
Make thyself by manners concordant with whomsoever thou mayest see
Whether he be inferior, or superior." (CLARKE).

" Chu taharat na buwad k'aba wa butkhana yakist,
Na buwad khair dar an khana ki 'ismat na buwad." HAFIZ.

" Like are, if void of purity, the k'aba and the idle-fane
The house that has not chastity can in its walls no good contain."
BICKNELL.

" Chu tir mi-barawad chu murgh-i-gumanat,
Yaqin bidan ki yaqinwar az guman bigurizad,
Chunan gurizad namash chu qasd-i-guftan binad,
Chunan gurizad az tu ki gar nawisi naqsash,
Za lauh naqash biparrad, za dil nishan bigurizad."

DIWAN-I-SHAMS-I-TABRIZ.

" As the arrow speeds from the bow, like the bird of your imagination
Know that the Absolute will certainly flee from the imaginary;
His name will flee when it sees an attempt at speech ;
He will flee from you so that if you limn his picture
The picture will fly from the tablet, the impression will flee from the soul." (NICHOLSON).

" Chu zauq-i-sukhtan didi, digar nashkibi az atish,
Agar ab-i-hayat ayad tura za atish m'angizad."

DIWAN-I-SHAMS-I-TABRIZ.

" Thou wilt never more endure without the flame, when thou hast known the rapture of burning.
" If the water of life should come to thee, it would not stir thee from the flame." (NICHOLSON).

" Dah darwish dar galime bikhuspand wa du padshah dar iqlime dar naganjand." GULISTAN, chap. 1.

" Ten dervishes may sleep under one blanket, but one country cannot contain two kings." (EASTWICK).

" Dalqat ba chi kar ayad? wa tasbih wa muraqq'a?
Khudra za 'amalhae nakuhida bari dar.
Hajat ba kulah-i-baraki dashtanat nest ;
Darwish sifat bash wa kulah-i-tartari dar." GULISTAN, chap. 2.

" Of what avail is frock or rosary
Or clouted garment? Keep thyself but free
From evil deed, there is no need for thee
To wear the cap of felt ; a darwesh be
In heart and wear the cap of Tartary." (EASTWICK).

" Daman-aluda agar khud hama hikmat goyad,
Ba sukhan guftan zeba'ash bad an bih na shawad ;
Wa an ki pakiza dil ast ar binshinad khamush,
Hama az sirat-i-safash nasihat shanawand." ANWAR-I-SUHEILI.

" One stained with crime, though all he says be wise
Makes no one better by his eloquence
While in the pure of heart such doctrine lies
That though maintaining silence, all men thence
Learn to be good by tacit inference." (EASTWICK).

"Daman-i-chun tu, nigari, za kaf asan na diham,
Ki bakhunaba'e bisyar ba dast amadi." ANWAR-I-SUHEILI.

"From the skirt of one so fair as thou I'll ne'er consent to part,
For with many a flood of tears thou hast been purchased by this heart."
EASTWICK.

"Daman-i-u gir, ey yar-i-diler,
K'u munazza bashad az bala wa zer;
Ba tu bashad dar makan wa bi guman,
Chun bamani az serai wa az dukan;
U baraurad az kaduratha safa,
Mar jafaha tura girad wafa." JALALUDDIN RUMI.

"O brave friend, grasp His skirt,
Who is removed alike from the world above and below;
Who will abide with thee in the house and abroad
When thou lackest house and home
He will bring forth peace out of perturbations
And when thou art afflicted, will keep His promise."
(WHINFIELD).

"Dam az rasti gar zani subhwar,
Za tariki jahl giri kinar." PANDNAMA OF S'ADI.

"If you breathe truth like the true day-spring,
You will separate yourself from the darkness of ignorance."
GLADWIN.

"Dame chand guftam bar aram bakam,
Darigha ki bagirift rah nafs;
Darigha ki bar khwan-i-alwan-i-umr,
Dame chand khwurdam wa guftand 'bas.'" GULISTAN, chap. 6.

"Methough a few short moments I would spend
As my soul wished; alas! I gasp for air
At the rich board where all life's dainties blend
I sate me down—partook a moment there
When ah! they bade me leave the scarcely-tasted fare."
(EASTWICK).

"Dam sakht ast magar yar shawad lutf-i-khuda,
Warna Adam na barad sarfa zi Shaitan-i-rajim." HAFIZ ODE 417.

"The meshes of the net are strong but God withholds His grace from none,
Not otherwise could man prevail o'er Satan the stone-pelted one."
BICKNELL.

"Dana'e dil kashta zer-i-chunin ab wa gile
Ta babaharat narasad, u shajare mi na shawad."
DIWAN-I-SHAMS-I-TABRIZ.

"The seed of the spirit sown beneath this water and clay (the body)
Becomes not a tree until it reach Thy spring." (NICHOLSON).

"Darakht agar mutaharrik shudi za jae ba jae,
Na jaur arra kashidi wa na jafa'e tabr." ANWAR-I-SUHEILI.

"From place to place had trees the power to move
Nor saw nor axe would wrong the stately grove."
EASTWICK.

"Darakhte, ki aknun giriftast pa'e,
Ba nirui shakhse bar ayad za jae,
Wagar hamchunan ruzgari hili,
Ba gardunash az bikh nagsili;
Sar-i-chashma shayad giriftan ba bil,
Chu pur shud nashayad guzashtan ba pil." GULISTAN, chap. 1.

"A single arm may now up tear
A tree if lately planted there;
But if it for a time you leave,
No engine could its roots upheave.
A spade may the young rill restrain,
Whose channel swollen by storms and rain
The elephant attempts in vain." (EASTWICK).

"Darakhte ki paiwasta barash khuri,
Tahammul kun angah ki kharash khuri." BOSTAN OF S'ADI, chap. 7.

"The tree whose fruit thou constantly enjoyest,
At the time when thou sufferest its thorn, be patient."
(CLARKE).

"Dar-azl az kham-i-ishqash qadahe dar dadand,
Za an falak charakh zanan gasht, zamin mast uftad."
AKHLAQ-I-JALALI.

"In remote eternity they presented one cup from the pitcher of His love,
Through it the heavens were made to reel and the earth fell intoxicated."
(ASIATIC JOURNAL).

"Dar bar abar chu gusfand-i-salim,
Dar qafa hamchu gurg-i-mardum dar." GULISTAN, chap. 2.

"Before thee like the lamb they gentle are;
Absent, than savage wolves more ruthless far."
(EASTWICK).

"Darbasta ba rue-khud za mardum,
Ta aib na gushtarand mara;
Darbasta chi sud? 'alimu 'lghaib
Danai nihan wa ashkara." GULISTAN, chap. 2.

"I close the door before me against men,
That my faults may not stand to them confessed;
Of what avail its bar 'gainst Thee whose ken
Sees both the hidden and the manifest?" (EASTWICK)

"Dar darun har yake sad khuk ast;
Khuk bayad kusht ya zinnar bast." ATTAR.

"In the heart of each are found a hundred swine
You must slay the hog or bind on the 'Zanar.'" *

"Dar dida-i-tang-i-mur nurast az tu,
Dar pa-i-zaif-i-pasha zurast az tu,
Zat-i-tu sazast mar khudawande ra,
Har wasf ki nasazast durast az tu." OMAR KHAYYAM.

"O Thou who givest sight to emmet's eyes
And strength to feeble limbs of puny flies
To Thee we will ascribe omnipotence
No meaner attribute to Thee applies." (WHINFIELD).

"Dar guzar az nam wa bingar dar sifat,
Ta sifatat rah numayad sue zat;
Ikhtilaf-i-khalq az nam uftad,
Chun ba m'ana raft, aram uftad." JALALUDDIN RUMI.

"Pass over names and look to qualities
So that qualities may lead thee to essence;
The differences of sects arise from His names
When they pierce to His essence, they find His peace."
(WHINFIELD).

"Dar hadis amad ki dil hamchu par ast
Dar bayabane asir sarsar ast;
Bad par ra har taraf ranad guzaf,
Gah chup wa gah rast ba sad ikhtilaf." JALALUDDIN RUMI.

"There is a tradition 'The heart is like a feather
In the desert, which is borne captive by the winds;
The wind drives it everywhere at random,
Now to right and now to left in opposite directions.'"
(WHINFIELD).

"Dar-i-mir wa wazir wa sultanra
Bi wasilat magard piraman,
Sag wa darban chu yaftand gharib,
In gariban girift wa an daman." GULISTAN, chap. I.

"To door of king or minister or peer
Draw thou not nigh, unless with patrons girt;
For if a poor man at the gate appear,
Warders his collar seize, and dogs his skirt."
(EASTWICK).

"Dar parda-e-asrar kasera rah nist,
Z'in t'abia jan-i-hich kas agah nist,
Juz dar dil-i-khak-i-tira manzilgah nist;
Afsos ki in fasanha kotah nist." OMAR KHAYYAM.

* The girdle worn by non-Moslems.

"All mortal ken is bounded by the veil,
To see beyond man's vision is too frail;
Yea! earth's dark bosom is his only home;
Alas! 'twere long to tell the doleful tale."
(WHINFIELD).

"Dar rah-i-niyaz har dili ra daryab,
Dar kui huzur muqbali ra daryab;
Sad ka'ba-e-ab wa gil ba yak dil narasad;
Ka'ba chi rawi? birau dili ra daryab." OMAR KHAYYAM.

"When seeking love, pay court to every heart,
When once admitted, seek the perfect heart
A hundred ka'bas equal not one heart;
Seek not the ka'ba, rather seek the heart."
(WHINFIELD).

"Dar sukhan ba dustan ahista bash,
Ta nadanad dushman-i-khunkhwar gush;
Pish-i-diwar anche gui hush dar,
Ta na bashad dar pish-i-diwar gush." GULISTAN, chap. 8.

"In talk with friends speak soft and low
Lest thy bloodthirsty foeman thee should hear:
A wall may front thee—true! but dost thou know
If there be not behind a listening ear?" (EASTWICK).

"Darwishe dar munajat miguft 'Ya Rabba, ba badan rahmat kun, ki bar nikan khud rahmat karda'i ki ishanra nik afrida'i."
GULISTAN, chap. 8.

"A darwesh said in his prayers, 'O God! have mercy on the wicked, for Thou hast already had mercy on the good, in that Thou hast created them good.'" EASTWICK.

"Darya firawan nashawad tira basang;
Arif ki biranjad tang ab ast hanuz." GULISTAN, chap. 2.

"A stone makes not great rivers turbid grow
When saints are vexed, their shallowness they show."
(EASTWICK).

"Daryab ki az ruh juda khwahi raft,
Dar parda'e asrar-i-khuda khwahi raft,
Mai khur ki na dani az kuja amada'i,
Khush bash, na dani ki kuja khwahi raft." OMAR KHAYYAM

"Make haste! soon must you quit this life below,
And pass the veil, and Allah's secrets know;
Make haste to take your pleasure while you may
You know not whence you come nor whither go."
WHINFIELD.

"Daryab kunun ki n'imatat hast ba dast
K'in daulat wa mulk mirawad dast ba dast." GULISTAN, chap. I.

"Now that thy hands retain these blessings, know
This wealth, these lands from hand to hand must go."
(EASTWICK).

"Dast az mis-i-wujud chu mardan-i-rah bishawi,
Ta kimiya'e ishq biyabi wa zar shawi." HAFIZ ODE 510.

"Wash from the dross of life thy hands as the path'smen of old
And winning love's alchemic power, transmute thyself to gold."
(BICKNELL).

"Dast-i-qadrash khakat sarisht
Harf-i-hikmat dar dil pakat sarisht;
Pak kun az naqsh surat sinara,
Rue dar ma'na kun an aina ra,
Ta shawad ganj-i-mana sina'at
Gharq nur-i-marifat aina'at." JAMI, SALAMAN AND ABSAL.

"The mighty hand that mixed thy dust inscribed
The character of wisdom on thy heart;
Oh! cleanse thy bosom of material form,
And turn the mirror of the soul to spirit,
Until it be with spirit all possessed,
Drowned in the light of intellectual truth." (FITZGERALD).

"Dast-i-sultan digar kuja binad,
Chun bar sargin dar uftad turunj;
Tishnara dil nakhwahad an kuza,
Ki rasid ast ba dihan-i-sukunj." GULISTAN, chap. I.

"Ne'er will the orange from the sultan's hand
Once in the dung-hill fallen, more there rest:
Though thirsty, none will water e'er demand,
When ulcerated lips the jar have pressed." (EASTWICK).

"Daud guft 'Ey padshah chun bi niyazi tu za ma,
Hikmat chi bud akhir bigu dar khilqat-i-har du sara?'
Haqq guftash 'Ey mard-i-zaman ganje budam man dar nihan;
Justam ki ta paida shawad an ganj-i-ihsan wa'ata.'"
DIWAN-I-SHAMS-I-TABRIZ.

"David said 'O Lord, since Thou hast no need of us,
Say then, what wisdom was there in creating the two worlds?'
God said to him 'O temporal man, I was a hidden treasure;
I sought that that treasure of loving kindness and bounty should be revealed.'" (NICHOLSON).

"Daulat dunya ki tamanna kunad?
Ba kih wafa kard ki ba ma kunad?" ANWAR-I-SUHEILI.

"Who would wish for this world's riches, a vain and fleeting shew?
To whom have they proved faithful, that to me they should be so?"
EASTWICK.

"Daur-i-jawani bashud az dast-i-man
Ah! darigha an zaman dil-faruz;
Quwat-i-sar panja-e-sher biraft,
Raziam aknun ba panire chu yuz." GULISTAN, chap. 6.

"Youth's circling hours have passed for aye away,
Ah me! alas, that that gay time is spent;
The lion feels his strength of paw decay,
Now, like a pard, with cheese-scraps I'm content."
EASTWICK.

'Dawam parwaris h andar kinar madar dahr;
Tama' makun ki dar u bui mihrbani nest." ANWAR-I-SUHEILI.

"Hope not from mother fortune for a constancy
That she will nurse thee gently on her lap;
There the true scent of kindness does not lie."
EASTWICK.

"Dhalika bi'anna 'llaha lam yaku mughayyiran ni'amatan 'an'amaha 'ala qaumin hatta yughayyiru ma bi'anfusihim."
KORAN, chap. 8.

"This, because God changeth not the favour with which He favoureth a people, so long as they change not what is in their hearts."
(RODWELL).

"Dhalika' lkitabu la raiba fihi hudan lilmuttaqin." KORAN, chap. 2.

"No doubt is there about this Book: It is a guidance to the God-fearing." (RODWELL).

"Dhama'un biqalbi la yakadu yusighuhu
Rashfu 'zzulali wa lau sharibtu buhura." GULISTAN, Book V.

The thirst of my heart cannot be slaked with a drop of water, nor if I should drink rivers, would it be lessened." (EASTWICK).

"Dhaqat 'alaihimu 'l'ardhu bima rahubat wa dhaqat 'alaihim 'anfusuhum wa dhannu 'an la malja mina 'llahi 'illa 'ilaihi thumma taba 'alaihim liyatubu 'inna 'llaha huwa 'ttawwabu 'rrahim."
KORAN, chap. 9.

"The earth, spacious as it is became too strait for them; and their souls became so straightened within them that they bethought them that there was no refuge from God but unto Himself. Then was He turned to them that they might be turned to Him, for God is He that turneth, the Merciful." (RODWELL).

"Dharni wa man khalaqtu wahida." KORAN, chap. 74.

"Leave me alone to deal with him whom I have created."
(RODWELL).

"Dhuriba mathalun fa' stami'u lahu, inna 'lladhina tad'una min duni 'llahi lan yakhluqu dhubaban wa lau i'jtama'u lahu wa'in yaslubhumu 'dhdhubabu shai'an la yastanqidhuhu minhu dha'ufa 'ttalibu wa'lmatlub." KORAN, chap. 22.

"A parable is set forth to you, wherefore hearken to it. Verily they on whom ye call beside God, cannot create a fly, though they assemble for it; and if the fly carry off aught from them they cannot take it away from it. Weak the suppliant and the supplicated." (RODWELL).

"Dida'e arzu juz ba suzan-i-fana wa rishta'e ajal dukhta na gardad."
ANWAR-I-SUHEILI.

"The eye of lust is not stitched but with the needle of annihilation and the thread of death." EASTWICK.

"Didai bayad ki bashad shah-shinas,
Ta shinasad badshahe dar har libas." JALALUDDIN RUMI.

"One must have king-recognising eyes
To recognise the king in each disguise."

"Didar mi-numai wa parhez kuni
Bazar-i-khwish wa atish-i-ma tiz mikuni." GULISTAN, chap. 2.

"Thou dost Thy face now show and now conceal;
Thy worth enhancest, and inflam'st our zeal."
(EASTWICK).

"Digaran gardand zard az bim-i-an,
Tu chu gul khandan gah sud wa ziyan;
Z'anki gul gar barg barkash mikuni
Khanda nagzarad, nagardad mansani,
Goyad az khari chara uftam ba gham
Khanda ra man khud za khar aurda am;
Ma' uttasawaf, qal wijdan ulfarh
Fi 'lfawad ind atiyan uttarh." JALALUDDIN RUMI.

"Let others grow pale from fear of misfortune,
Do thou smile like the rose at loss and gain.
For the rose, though its petals be torn asunder
Still smiles on, and it is never cast down.
It says 'Why should I fall into grief in disgrace?
I gather beauty even from the thorn of disgrace.'
What is Sufism? 'Tis to find joy in the heart
Whensoever distress and care assail it." (WHINFIELD).

"Dihkan-i-sal-khurde chi khush guft ba pisar
K'ey nur-i-chashm-i-man bi-juz az kishti na'd'ravi." HAFIZ.

"How well said the aged farmer to his son,
O light of my eyes, thou wilt not reap save that which thou hast sown."
(E. G. BROWNE).

"Di kuzagare badidam andar bazar
Bar taza gili lakad hami zad bisyar;
Wa an gil ba zaban-i-hal ba wai miguft
Man hamchu tu buda am niku dar." OMAR KHAYYAM.

"I saw a busy potter by the way
Kneading with might and main a lump of clay;
And lo! the clay cried 'Use me tenderly,
I was a man myself but yesterday.'" (WHINFIELD).

"Dila che basta'e in khakdan-i-bar guzrani?
Az in khazira birun par ki murgh-i-alam jani;
Tu yar-i-khilwat-i-nazi, muqim-i-parda'e razi,
Qarargah chi sazi dar in nishiman-i-fani."
DIWAN-I-SHAMS-I-TABRIZ.

"O heart, why art thou a captive in the earth that is passing away?
Fly forth from this enclosure, since thou art a bird of the spiritual world;
Thou art a darling bosom-friend, thou art always behind the secret veil;
Why dost thou make thy dwelling-place in this perishable abode?"
(NICHOLSON).

"Dilam khana'e mihr yar ast wa bas,
Az an na mi ganjad dar u kin-i-kas." BOSTAN OF S'ADI, chap. 4.

"My heart is the house of the love of my friend only,
For that reason malice to no-one is contained in it."
(CLARKE).

"Dil andar Samad bayad ey dust bast,
Ki ajiztar and az sanam har ki hast." BOSTAN OF S'ADI.

"O my friend, thou must fix thy heart on the Eternal; for more impotent than an idol is all beside." ASIATIC JOURNAL.

"Dil ast, ai khiradmand, zindan-i-raz,
Chu gufti, niayad bar zanjir baz." BOSTAN OF S'ADI, chap. 1.

"O wise man! the prison of the secret is the heart
When thou didst speak, it came not back to chains."
(CLARKE).

"Dil-i-tukhm karan buwad ranj kash,
Chu khirman bar ayad bikhuspand khush."
BOSTAN OF S'ADI, chap. 3.

"The heart of seed-sowers may be afflicted
But when the harvest is accomplished they sleep pleasantly."
(CLARKE).

"Dil sirr-i-hayat agar kamahi danist,
Dar maut ham asrar ilahi danist,
Aknun ki tu ba khudi nadanisti hich,
Farda ki za khud rawi, chi khwahi danist." OMAR KHAYYAM.

"If the heart knew life's secrets here below,
At death 'twould know God's secret's too, I trow;
But if you know naught here, while still yourself,
To-morrow, stripped of self, what can you know?"
(WHINFIELD).

'Dil tu ra dar kui ahl-i-dil kashid,
Tan tu ra dar habs ab wa gil kashid;
Hin, ghiza ey dil bidih az hamdile,
Rau, bi jau iqbalra az muqbale." JALALUDDIN RUMI.

"The spirit ever leads to haunts of holy men,
The flesh would cast thee in the pit of sin again.
Beware! Feed thou thy soul with love from holy ground;
Make haste! seek means of grace from one who grace hath found."
(REDHOUSE).

"Din ba dunya farushan kharand; Yusuf bifarushand ta chi kharand?" GULISTAN, chap. 8.

"Those who barter religion for the world are asses; they sell Joseph and get what in return?" (EASTWICK).

"Din waraz wa marifat ki sukhandan-i-shiya'gui
Bar dar silah darad wa kas dar hisar nest." GULISTAN, chap. 7.

"Keep thyself true to faith and virtue and be not afraid
Of empty posts with arms above the door displayed."
(EASTWICK).

"Di sheikh ba chiragh hami gasht gird-i-shahr
K'az div wa dad malulam wa insanam arzu'st."
DIWAN-I-SHAMS-I-TABRIZ.

"Yesterday the Master with a lantern was roaming about the city,
Crying 'I am tired of devil and beast, I desire a man.'"
NICHOLSON.

"Div chu birun rawad, firishta dar ayad." ANWAR-I-SUHEILI.

"When fiends retire, good angels come instead."
EASTWICK.

"Du baitam jigar kard ruze kabab
Ki miguft guyanda'e barabab.
'Darigha! ki bu ma base ruzgar
Biroiad gul, wa bishgafad nau bahar;
Base tir wa dai mah wa urdubihisht
Bar ayad ki ma khak bashem wa khisht." BOSTAN OF S'ADI, chap. 9.

"One day two couplets made my liver as it were roast meat
When the minstrel with the stringed instrument kept saying,
'Alas! without us, many a time
The rose will grow, and the fresh spring blossom!
Many a fourth, tenth and second month
Will appear, when we are dust and brick." CLARKE.

" Du bamdad gar ayad kase bakhidmat-i-shah,
Siwum har aina dar wai kunad balutf nigah ;
Ummid hast parastandagan-i-mukhlisra
Ki na-ummid na gardand za astan-i-'llah." GULISTAN, chap. 1.

" If two mornings one attends the king
Doubtless the third a favouring glance will bring ;
So in God's court : who worship truly there
Hope to be not excluded in despair." (EASTWICK).

" Du chiz hasil umr ast khair wa nam niku,
Chu dar in du dar guzri 'kullu man aleiha fan'
Ma bash dar pa'e azar wa kam-i-khalq barar,
K'az in du kar biyabi sa'adat-i-du jahan." ANWAR-I-SUHEILI.

" Two things life offers,—fame, the virtuous deed
Save these 'all things are subject to decay'
Injure not others, help men to succeed,
Thus shalt thou reap a blessing for to-day,
And the next world when this has passed away."
EASTWICK.

" Duhul bazir-i-galim ey pisar, na shayad zad,
Alam bazan chu dileran miyana'e sahra." DIWAN-I-SHAMS-I-TABRIZ.

" It behoves not, son, to beat a drum under a quilt,
Plant like brave men, thy banner in the midst of the desert."
(NICHOLSON).

" Duhul dar fig'han ast daim, wale
Chi hasil, chu andar mujan hich nest,
Garat danishi hast m'ane talab,
Basurat mashu g'harra k'an hich nest." ANWAR-I-SUHEILI.

" Loudly ever sounds the tabor
But in vain,—within is naught ;
Art thou wise, for substance labour,
Semblance will avail thee nought." EASTWICK.

" Dukhtaran ra hama jangast wa jadal ba madar
Pisaran ra hama badkhwah-i-pidr mi binam ;
Ablahan ra hama sharbat zi gulabast wa shakar,
Qut-i-dana hama az khun-i-jigar mi-binam.
Asp-i-tazi shuda majruh ba zir-i-palan
Tauq-i-zarrin hama dar gardan-i-khar mi-binam." HAFIZ ODE, 442.

" Daughters of turbulent mind awaking their mothers' ire,
And sons who of froward mood wish ill to their sire, I see ;
Sherbets of sugar and rose the world to the fool supplies,
But naught save his own heart's blood the food of the wise I see ;
Galled by the pack-saddle's weight the Arab's proud steed grows old,
Yet always the ass's neck encircled with gold I see." (BICKNELL).

'Dunan chu galim-i-khwish birun bardand
Guyand 'che gham gar hama alam murdand?'" GULISTAN, chap. 7.

"The base who've saved their own vile wrappers, cry,
'What matter though the universe should die?'"
(EASTWICK).

"'Dunya bamurad randa gir, akhir chi,
Wa in nama-e-umr khanda gir, akhir chi,
Giram ki bakam-i-dil bamani sad sal,
Sad sal digar bamanda gir, akhir chi." OMAR KHAYYAM.

"Suppose the world goes well with you, what then?
When life's last page is read and turned, what then?
Suppose you live a hundred years of bliss
Yea, and a hundred more to boot, what then?
(WHINFIELD).

"Dunya didi wa har che didi hich ast,
Wa an niz ki gufti wa shunidi hich ast,
Sar ta sar-i-afaq dawidi hich ast,
Wa an niz dar khana khuzidi hich ast." OMAR KHAYYAM.

"You see the world but all you see is naught,
And all you say and all you hear is naught,
Naught the four quarters of the mighty earth,
The secrets treasured in your chamber naught."
(WHINFIELD).

"Dunya ki hulmi na'im ast,
Knufta pindarad ki in khud qa'im ast;
Ta bar ayad nagahan subh-i-ajal,
Wa rihad az zulmat-i-zann wa dagh!" JALALUDDIN RUMI.

"This world which is only a dream
Seems to the sleeper as a thing enduring for ever
But when the morn of the last day shall dawn,
The sleeper will escape from the cloud of illusion."
(WHINFIELD).

"Dushman ba ghalat guft ki man failsufiam,
Izid danad ki anchi u guft niam;
Lekin chu darin gham ashyan amada am
Akhir kam az an ki man na danam ki am." OMAR KHAYYAM.

"My critics call me a philosopher
But Allah knows full well they greatly err,
I know not even what I am, much less
What is the reason that I sojourn here."
(WHINFIELD).

"Dushman chu bini natawan, laf az burut-i-khud mazan,
Maghz'ist dar har ustukhwan, mardist dar har pairahan"

GULISTAN, chap. 8.

"Twist not thy moustaches boastful, nor with pride thy weak foe scan
Every bone contains some marrow, every garment cloaks a man."

EASTWICK.

"Dushman dana ki gham-i-jan buwad
Bihtar az an dust ki nadan buwad." ANWAR-I-SUHEILI.

"Foes that embitter life are better far
Than they who ignorant but friendly are."

EASTWICK.

"Dush murghe basubh mi-nalid
'Aql wa sabaram buburd wa taqat wa hush;
Yake az dustan-i-mukhlisra
Magar awaz-i-man rasid ba gush,
Guft 'Bawar nadashtam ki tura
Bang-i-murghi chunin kunad madhush'
Guftam 'In shart admiyyat nest,
Murgh tasbih khwan wa man khamush.'" GULISTAN, chap. 2.

"But yester morn a bird with tender strain,
My reason, patience, sense, endurance stole;
A comrade, one most near in friendship's claim,
(Perhaps he heard the outpouring of my soul),
Said, 'My belief would ne'er have credited
That a bird's voice could make thee thus distraught,'
'It fits not well my state as man' I said,
'That birds their God should praise and I say naught.'"

(EASTWICK).

"Dushman chi kunad chun mihrban bashad dost?"

GULISTAN, chap. 1.

"While friends are true, what can the foe effect?"

(EASTWICK).

"Dushman-i-ruz and in qalabgan,
Ashiq-i-ruz and in zarha'e kan,
Z'anki ruz ast aina ta'rif-i-u,
Ta babinad ashrafi ta'rif-i-u.
Haqq qiyamatra laqab z'an ruz kard
Roz binumayad jamal-i-surkh wa zard." JALALUDDIN RUMI.

"Makers of base coin hate the daylight
Coins of pure gold love the daylight,
Because daylight is the mirror that reflects them
So that they see their own perfect beauty.
God has named the resurrection 'that day,'
Day shows off the beauty of red and yellow."

WHINFIELD.

"Dustanra kuja kuni mahrum,
Tu ki ba dushmanan nazar dari." GULISTAN, Preface.

"When will Thy mercies crown thy friends no more
Thou, who with love regardest e'en Thy foe." (EASTWICK)

"Dusti bayad az an guna just,
K'an abadu 'ddhar bamanad durust;
Khana k'asasash buwad az khisht-i-kham
Past shawad az du sih baran tamam." ANWAR-I-SUHEILI.

"Seek such a friendship for thyself to gain
As may through endless years endure;
Houses of unbaked bricks a few days rain
Will level with the earth, be sure." EASTWICK.

"Dusti ra hazar shakhs kam ast
Dushmani ra yake buwad bisyar." ANWAR-I-SUHEILI.

"A thousand e'en too few for friendship are
But one for enmity too much by far." EASTWICK.

"Dust mashumar an ki dar n'imat zanad
Laf-i-yari wa biradar khwandagi,
Dust an bashad ki girad dast-i-dust
Dar pareshan hali wa dar mandagi." GULISTAN, chap. 1.

"Think not thy friend one who in fortune's hour
Boasts of his friendship and fraternity;
Him I call friend who sums up all his power
To aid thee in distress and misery." (EASTWICK).

"Dust nazdiktar az man bamanast, mushkil in ast, man az wai duram,
Chi kunam? ba kih tawan guft? ki u dar kinar-i-man wa man mahjuram." GULISTAN, chap. 2.

"Not to myself am I so near as He
My Friend; and stranger still, from Him I'm far.
What can I do? Where tell this mystery?
He's in our arms, yet we excluded are." (EASTWICK).

"Du sukhan bishnau ar-hami-khwahi
Ki shawi az hayat barkhurdar,
Pae dar daman-i-qina'at kash,
Tama' az mal marduman bardar." ANWAR-I-SUHEILI.

"List to this short advice if thou wouldst fain
From life its vintage of delights obtain
'O'er thine own feet contentment's border fold,
And thy desire from others' wealth withhold."
EASTWICK.

"Du yar-i-zirak wa az bada'e kuhun du mane
Faraghate wa kitabe wa gusha'e chamane.
Man in makam badunya wa akhirat nadham,
Agarchi dar payam-u-ftad har dam an jumane." [illegible]

"Two sprightly friends two mans' [illegible] of wine that has long been [illegible]
A leasure hour, a page to muse on, a nook on the [illegible] sward
Not for this earth nor future glory, I'd part with this place of joy
Not if a crown at every moment, lay back pursued to annoy."
(Bicknell).

"El 'abdu yudabbir wa 'llahu yukaddir." [illegible]

"The servant arranges, but God settles."

"El kardhu mikradhu'l muwaddat." [illegible]

"Borrowing is the scissors of friendship."
(E. C. Browne).

"Es-safar sakar."

"Travel is travail." (Burton).

"Ey anki ba mulk yafti dast rasi,
Daulat talbi, kam talab azar-i-kase;
Sad tigh-i-siyasat an kharabi na kunad
K'azurda makhfi bararad nafse." [illegible]

"Oh thou to whom an empire's sway is given
Would'st thou be blest, eschew thou tyranny;
Not by a hundred swords are realms so given
As by, if just, one injured victim's sigh." Eastwick.

"Ey anki tu'l khulasa'e kaim wa makan,
Bigzar dame waswasa'e sud wa ziyan,
Yak jam-i-mai az saqi-i-baqi bistan,
Ta baz ribi az gham-i-in har du jahan." [illegible]

"O man who art creation's summary,
Getting and spending weigh too much with thee,
Arise and quaff the Eternal Cupbearer's wine
And so from cares about both worlds be free."
(Whinfield).

* A Persian measure.

'Ey ashiqan, ey ashiqan, hangam-i-kuch ast az jahan!
Dar gush-i-janam mi-rasad tabl-i-rahil az asman,
Nak sarban barkhasta, qitarha arasta,
Az ma halali khasta; chi khufta ed ai karawan?
In bangaha az pish wa pas bang rahilast wa jaras,
Har lahza nafs wa nafas sar mi kunad dar la-makan."

DIWAN OF SHAMS-I-TABRIZ.

"O lovers, O lovers, it is time to abandon the world,
The drum of departure reaches my spiritual ear from heaven
Behold, the driver has risen and made ready the files of camels
And begged us to acquit him of blame; why, O travellers are you asleep?
These sounds before and behind are the din of departure and of the camel-bells;
With each moment a soul and a spirit is setting off into the void."

(NICHOLSON).

"Ey bad-i-saba, agar tawani,
Az rah-i-wafa wa mihrbani,
Az man bibari khabar bayaram
K'an sukhta'e tu dar nihani,
Mi murd wa za ishtiyaq mi guft
K'ey bi tu haram zindagani."

HAFIZ

"Breeze which at the morning blowest,
Fly, if faith and truth thou knowest,
Say, to my Beloved one turning;
He who with thy love is burning
Dying sighs where he is hidden
'Life without thee is forbidden.'"

(BICKNELL).

"Ey bartar az khiyal wa qiyas wa guman wa wahm,
Wa za har chi gufta and shunidem wa khanda em,
Majlis tamam gasht wa ba payan rasid 'umri,
Ma hamchunan dar awwali wasf-i-tu manda em."

GULISTAN, Preface.

"O Loftier than all thought, conception, fancy or surmise
All vainly Thou art sought, too high for feeble man's emprise
Past is our festal day, and reached at length life's latest span,
Thy dues are yet to pay, the firstlings of Thy praise by man."

(EASTWICK).

"Ey basi sarha'e pak rikhta dar zir-i-khak
Ta tu bidani ki sar z'an sar-i-digar bapa'st.
An sar-i-asli nihan, wa'in sar-i-far'ai aiyan;
Z'anki pas az in jahan, 'alim-i-bi-muntahast."

DIWAN-I-SHAMS-I-TABRIZ.

"O the many pure heads scattered beneath the clay,
That thou mayest know the head depends on that other head;
That original head hidden, and this derived head manifest,
Forasmuch as behind this world lies the infinite universe."

NICHOLSON.

"Ey bayadat taza jan-i-ashiqan,
Z'ab-i-lutfat tar zaban-i-ashiqan,
Az tu bar 'alam uftada saya'e
Khubruyanra shuda sarmaya'e ;
Ashiqan uftada an saya and,
Manda dar sauda az an sarima and ;
Ta za Laila sipar husnat sar nazad
Ishq-i-u atish ba Majnun war nazad,
Ta lab-i-Shirin na kardi chun shakar,
An 'ashiqra na shud pur khun jigar." JAMI (SALAMAN AND ABSAL).

"Oh Thou whose memory quickens lover's souls,
Whose fount of joy renews the lover's tongue ;
Thy shadow falls across the world and they
Bow down to it ; and of the rich in beauty
Thou art the riches that make lovers mad.
Not till Thy secret beauty through the cheek
Of Laila smite, does she inflame Majnun,
And not till Thou have sugared Shirin's lip
The hearts of those two lovers fill with blood."
(FITZGERALD).

"Ey bi tu haram zindagani!
Khud bi tu kudam zindagani?
Har zindagi ki bi tu bashad,
Margist ba nam zindagani." ANWAR-I-SUHEILI.

"Life without thee we may unlawful call,
Or reft of thee is it then life at all?
All life without thee is alas the same,
Death, living death and life alone in name." EASTWICK.

"Ey biradar tu hamin andisha'i,
Ma baqa tu ustukhwan wa risha'i,
Gar gul ast andisha, tu gulshani,
War buwad khari, tu hima'e gulkhan'i." JALALUDDIN RUMI.

"O Brother, you are essentially thought,
All the rest of you is bone and sinew,
If your thoughts are rose-like, you are a rose-garden
If they are thorn-like, you are fuel for the furnace."

"Ey bisa kare ki auwal s'ab gasht,
B'ad az bikushada shud, sakhti guzasht ;
B'ad naummedi base ummidha'st,
Az pas zulmat base khurshedha'st." JALALUDDIN RUMI.

"Ah ! many are the conditions which at first are hard,
But are afterwards relieved and lose their harshness
Oftentimes hope succeeds to hopelessness
Many times does sunlight succeed to darkness."
WHINFIELD.

"Ey bisa zulme ki bini dar kasan,
Khue tu bashad dar eshan, ey fulan,
Andar eshan tafta hasti-i-tu
Az nifaq wa zulm wa bad masti-i-tu,
An tu'i wa an zakhm bar khud mi-zani
Bar khud an dam tar-i-l'anat mi-tani.
Muminan aina'e ek digar and,
In khabar az paigambar awarand;
Pish-i-chashmat dashti shisha kabud,
Z'an sabab 'alam kabudat mi-namud." JALALUDDIN RUMI.

"Thou who dost blame injustice in mankind
'Tis but the image of thine own dark mind;
In them reflected all thy nature is
With all its angles and obliquities;
Around thyself thyself the noose hast thrown
And dost a self-inflicted wound bemoan;
'Back to each other we reflections throw'
So spoke the holy Prophet long ago:
And he who gazes through a glass that's dim
What wonder if the world look dark to him?"

"Ey dil, ar sail-i-fana bunyad-i-hasti bar kanad,
Chun tura Nuhast kishtiban zi tufan, gham makhur,
Garchi manzil bas khatarnak ast wa maqsad napadid,
Hich rahi nest kanra nest payan, gham makhur,
Hal-i-ma dar furqat-i-janan wa ibram-i-raqib
Jumla mi-danad khuda'e hal gardan, gham makhur."
HAFIZ ODE, 284.

"Heart, should the flood of death life's fabric sweep away,
Noah shall steer the ark o'er billows dark, despair not.
Though perilous the stage, though out of sight the goal,
Whithersoe'er we wend, there is an end, despair not.
If love evades our grasp, and rivals press their suit,
God, Lord of every change, surveys the range, despair not."
(BICKNELL).

"Ey dil az kui'ash bi bur sarmaya'e wird wa niyazi
K'in mita' kasid an ja ruz-i-bazari niyaft." ANWAR-I-SUHEILI.

"Take from her street, thy stock of grief, thy wailings, O my heart
These unsought goods will ne'er find there a sale-time or a mart."
EASTWICK.

"Ey dust! bar janaze-i-dushman chu bugzari
Shadi ma kun, ki bar tu hamin majara buvad." (ANON).

"O Friend! when thou passest by the corpse of thine enemy
Rejoice not, for on thee will the same fate fall."
E. G. BROWNE.

"Ey hamnafsan mara za mai quwat kunid
Wa in rue chu kahruba chu yaqut kunid,
Chun murda shawam ba mai bishuyid mara
Wa za chub-i-razm takhta-e-tabut kunid." OMAR KHAYYAM.

" Comrades, I pray you, physic me with wine
Make this wan amber face like rubies shine
And if I die, use wine to wash my corpse
And lay me in a coffin made of vine." WHINFIELD.

" Ey hunarha nihada bar kaf-i-dast,
Aibha dar girifta zir-i-baghl,
Ta chi khwahi kharidan, ey maghrur,
Ruz-i-darmandagi ba sim-i-daghl?" GULISTAN, chap. 2.

" Thy merits in thy palm thou dost display,
Thy faults beneath thy arm from sight withhold;
What wilt thou purchase, vain one, in that day
The day of anguish with thy feigned gold?" EASTWICK.

" Ey ishq-i-bitabahi, ey mutrib-i-ilahi,
Ham pusht wa ham panahi, kafwat laqab na didam."
DIWAN-I-SHAMS-I-TABRIZ.

" O indestructible Love! O divine minstrel
Thou art both stay and refuge; a name equal to thee I have not found."
(NICHOLSON).

" Ey jan za kuja rasidat in dam?
Ey dil za kujast in tapidan?
Ey murgh, bigu zaban-i-murghan
Man danam ramz-i-tu shunidan.
Dil guft 'bikarkhana budam
Ta khana'e ab wa gil pazidan
Az khana'e sun'a mi paridan
Ta khana'e sun'a afridan.
Chun pae na mand mi kashidan
Chun gue'am surati kashidan." DIWAN-I-SHAMS-I-TABRIZ.

" Whence did this breath come to thee, O my soul;
Whence this throbbing, O my heart?
O bird, speak the language of birds
I can understand thy hidden meaning.
The soul answered 'I was in the divine factory
While the house of water-and-clay was a-baking
I was flying away from the material workshop
While the workshop was being created
When I could resist no more, they dragged me
To mould me into shape like a ball.'" (NICHOLSON).

" Ey kabki khush-khiram, kuja mi-ravi bayist?
Gharra ma shu, ki gurba'e 'abid namaz kard." HAFIZ ODE, 122.

" O partridge, bird of graceful gait, say whether wouldst thou shape thy way?
Be not so bold, for well we know how the religious cat can pray."
BICKNELL.

"Ey khush an dana ki pish-i-shah dam
Gah qahr az nukta'e khush mizanad;
Nukta'e chun ab mi arad latif,
Shah ra abe bar atish mizanad." JAMI, BIHARISTAN (3).

"Happy is that learned man who in the presence of the Shah
Utters a pleasant maxim when he is inflamed with anger;
When like water he brings the graceful maxim
To the Shah, it throws water upon fire." REHATSEK.

"Ey khunuk chashme ki u giryan-i-u'st,
Ey hamayun dil ki u buriyan-i-u'st,
Az pai har giriya akhir khanda ast
Mard akhir-bin mubarak banda ast." JALALUDDIN RUMI.

"How blessed are the eyes that smart with sorrow's brine,
How blessed is the heart inflamed with love divine!
Contrition's tears are ever hallowed by heaven's smile,
The latter end of all things man should scan awhile."
REDHOUSE.

"Ey khwaja sarmastak shudi, bar ashiqan khunbak zadi,
Mast-i-khudawand-i-khudi, kushti girifti ba khuda,
Bas murgh parran dar hawa az damha fard wa juda
Miayad az charkh-i-qaza ba sina ash tir-i-bala."
DIWAN-I-SHAMS-I-TABRIZ.

"Lo! a besotted fool like thee to scorn,
The votaries of love! God's wine has drowned
Thy wits and bidden thee wrestle with thy Lord,
As when a bird his airy flight resumes
Exultingly, nor dreads the distant lure,
Fate to his bosom speeds the shaft of woe." (NICHOLSON).

"Ey ki bahangam-i-dard rahat-i-jani mara,
Ey ki batalkha'e faqr ganj-i-rawani mara,
Anche na burdast wahm, an che nadidast fahm,
Az tu bijan mirasad, qibla az ani mara." DIWAN-I-SHAMS-I-TABRIZ.

"O Thou, who art my soul's comfort in the season of sorrow,
O Thou, who art my spirit's treasure in the bitterness of dearth,
That which the imagination has not conceived, that which the understanding has not seen,
Visiteth my soul from thee; hence in worship I turn towards Thee."
(NICHOLSON).

"Ey ki shakhs-i-manat haqir namud,
Ta durushti hunar na pindari;
Asp-i-laghar miyan bakar ayad
Ruz-i-maidan na gav-i-parwari." GULISTAN, chap. I.

"Thou who my stature didst with scorn survey,
Think not that roughness marks the bold in war,
The slender courser in the battle day,
Will the fat stall-fed ox outvalue far." EASTWICK.

"Ey mudda'i ki mi-guzari bar kinar-i-ab,
Mara ki gharqa em chi dani chi halatast?" ANWAR-I-SUHEILI.

"Boaster, thou walkest by the water's brink
How canst thou know the state of us who sink?"
EASTWICK.

"Ey murgh-i-sahar, 'ishq za parwana bi-amuz
K'an sukhta ra jan shud wa awaz ni yamad,
In mudd'ayan dar talabash bi khabar and,
K'an ra ki khabar shud, khabarash baz niyamad."
GULISTAN, Preface

"O bird of the morn! love of the moth be taught
Consumed it dies, nor utters e'en a cry!
Pretended searchers! of this true love nought
Know ye;—who know, tell not their mystery."
EASTWICK.

"Ey rahida jan-i-tu'az ma wa man,
Ey latifa'e ruh andar mard wa zan.
Mard wa zan chun yak shawad an yak tu'i
Chunki yakha mahw shawad an yak tu'i,
In ma wa man bahr in barsakhti
Ta tu ba khud nard khidmat bakhti." JALALUDDIN RUMI.

"O Thou, Who art exempt from 'us' and 'we'
Who pervadest the spirits of all men and women;
When man and woman become one, thou art that one.
When their union is dissolved, lo Thou abidest.
Thou hast made these 'us' and 'we' for that purpose
To wit, to play chess with them by thyself." WHINFIELD.

"Ey saki guzida, manindat ey du-dida,
Andar 'ajam niyamad, andar 'arab na didam;
Chandan biriz bada, k'az khud shawam piyada,
K'andar khudi wa hasti ghair-i-t'ab na didam."
DIWAN-I-SHAMS-I-TABRIZ.

"O chosen cup-bearer, O apple of mine eyes, the like of thee,
Ne'er appeared in Persia, nor in Arabia have I found it;
Pour out wine till I become a wanderer from myself,
For in self-hood and existence I have felt only fatigue."
(NICHOLSON).

"Ey ser! tura nan-i-jawin khush nanumayad,
M'ashuq-i-man ast an ki banazdik-i-tu zishtast;
Huran-i-bihishtra duzakh buwad a'raf,
Az duzakhian purs, ki a'raf bihishtast." GULISTAN, chap. I.

"Sated, thou wilt my barley-loaf repel;
She whom I love, ill-favoured seems to thee;
To Edin's Houris Araf * would seem hell,
Hell's inmates ask,—they'll call it heavenly." EASTWICK.

* The Muhammadan Purgatory.

"Ey sukhan, kimiya'e tu chist?
Aiyar tura kimiya saz kist?
Ki chandin nigar az tu barsakhtand
Hanuz az tu harfe na pardakhtand;
Na danam chi murghe badin niku'i;
Za ma yadgari ki manad tu'i." ANWAR-I-SUHEILI.

"Say, language! whence is given thy wondrous magic power?
And who the alchemist that turns thee into gold?
Whence spring thy countless images? While, to this hour
None can thy full resources ever hope to unfold;
What bird art thou of so much beauty? We
Our sole memorial leave behind in thee." EASTWICK.

"Ey tabl buland bang dar batin hich
Bi tusha chi tadbir kuni waqt-i-pasich GULISTAN, chap. 7.

"O noisy drum, all emptiness within!
How without food wilt thou thy march begin?"
EASTWICK.

"Ey tihi dast rafta dar bazar,
Tarsamat baz na awari dastar." GULISTAN (Preface).

"O thou, who goest empty-handed to the market-place,
I fear that thou wilt not bring back thy turban."
EASTWICK.

"Ey tura khare ba pa na shikasta kai dani ki chist,
Hal an sheran ki shamsher bala bar sar khurand?"
ANWAR-I-SUHEILI.

"Thou in whose foot not e'en a thorn has broken,—how can'st thou
Tell what the warriors feel, whose heads before the sabre bow."
EASTWICK.

"Ey waqif-i-asrar-i-zamir-i-hama kas,
Dar halat-i-ujz dastgir-i-hama kas,
Ya Rabb tu mara tauba dih wa uzr pazir,
Ey tauba dih wa uzr-pazir-i-hama kas." OMAR KHAYYAM.

"Oh Thou who know'st the secret thoughts of all
In time of sorest need who aidest all,
Grant me repentance and accept my plea
O Thou who dost accept the pleas of all." WHINFIELD.

"Eyyaka wa'an yadhriba lisanuka 'unqaka." ARABIC PROVERB.

"Beware that thy tongue does not cut thy neck."
D. STEWART.

"Ey zabardast zir dast azar,
Garm ta kai bamanad in bazar?
Ba chi kar ayadat jahan dari,
Murdanat bih ki mardum azari." GULISTAN, chap. 1.

"Oppressor! troubler of the poor!
How soon will this thy mart be o'er!
What good will empire be to thee?
Better thy death than tyranny." (EASTWICK).

"Ey zindagi-i-tan wa tawanam hama tu,
Jani wa dili, ey dil, wa janam hama tu,
Tu hasti-i-man shudi az ani hama man,
Man nist shudam dar tu azanam hama tu." OMAR KHAYYAM.

"My body's life and strength proceed from Thee,
My soul within and spirit are of Thee,
My being is of Thee and Thou art mine,
And I am thine, since I am lost in Thee." WHINFIELD.

"Fabadir eyyuha 'l'ghumru
Lima yahlu bihi 'lmurru;
Faqad kada yahi 'lumru
Wa ma aqla'ta 'an dhamma;
Wa la tarkan ila 'ddhari,
Wa'in lana wa'in sarra,
Fa tulqa kamani 'ghtara
Ba'fi'an tanfuthu 'ssamma." MAQAMAT OF HARIRI, chap. 11.

"Hasten, O simple one, to that by which the bitter is made sweet; for thy life is now near to decay and thou hast not withdrawn thyself from blame. And rely not on fortune though it be soft, though it be gay: for so wilt thou be found like one deceived by a viper that spitteth venom." CHENERY.

"Fabala u'lfata 'ttibau hawa 'nnafsi wa badru 'lhawa tumuhu 'laini." MAQAMAT OF HARIRI, chap. 10.

"The trouble of man is the following of the soul's desire, and the seed of desire is the longing look of the eye." (CHENERY).

"Fadhaka qari ud-dahri, ma'asha huwalun,
Idha sudda minhu mankharun jasha mankharu."
TA'ABBATA SHARRAN.

"Against him the wild days dash, he meets them with cunning mind.
Is one of his nostrils stopped? he breathes through the other free."
C. J. LYALL.

"Fa 'dhkuru 'llaha kadhikrikum aba'ikum au'ashadda dhikran."
KORAN, chap. 2.

"Remember God as ye remember your own fathers or with a yet more intense remembrance." (RODWELL).

"Fa fi'ssama nujumun la 'adada laha
Wa laitha yuksafu illa shshamsu wa' lqamaru ;
Wa kam ala 'lardhi min hadhra wa yabisatin
Wa laitha yurjamu illa ma lahu thamaru ;
Ahsanta dhannaka bi 'layyami idh hasunat
Wa lam takhaf su'a ma yati bihi 'lqadr." ALIF LAILA WA LAILA.

"We see the orbs of heaven above how numberless they are,
But sun and moon alone eclipsed and ne'er a lesser star ;
And many a tree on earth we see, some bare, some leafy green,
Of them not one is hurt with stone, save what has fruitful been.
Think'st thou thyself all prosperous, in days which prosp'rous be,
Nor fear'st the impending evil which comes by heaven's decree?"
TORRENS.

"Fahadhiri 'nnasa w'asahbuhum 'ala dakhili
Wa'innama rajulu 'ddunya wa wahiduha
Man la yuawwilu fi'ddunya 'ala rajuli." AL TUGHRAI.

"He only's fitted for the strife,
Which fills the boist'rous paths of life
Who as he treads the crowded scenes,
Upon no kindred bosom leans." J. D. CARLYLE

"Fahjur mani 'istaghbaka hajra 'lqila,
Wa habhu k'almalhudi fi ramsihi." MAQAMAT OF HARIRI, chap. 4.

"Sunder with the sundering of hate from one who would make thee fool and hold him as one entombed in the grave." CHENERY.

"Fahm-i-sukhan chun na kunad mustam'i
Quwat-i-tab'a az mutakallime ma jui ;
Fushat-i-maidan-i-iradat biyar
Ta ba nizd-i-mard-i-sukhangui gui." GULISTAN, chap. 2.

"Expect not from that speaker eloquence,
Whose words his audience cannot value well.
With a wide field of willingness commence,
Then will the orator the ball propel." (EASTWICK).

"Fahm wa khatir tiz kardan nist rah
Juz shikasta minagirad fazl-i-shah." JALALUDDIN RUMI.

"Thee to thy goal wit-sharpening will not bring,
Only the broken-hearted find the favour of the king."

"Failsufi divra munkir shawad,
Dar haman dam sakhra-e-div shawad ;
Gar na didi divra khudra bibin,
Bi junun na bud kabudi bar jabin." JALALUDDIN RUMI.

" The philosopher denies the existence of the Devil
At the same time he is the Devil's laughing-stock.
If thou hast not seen the Devil, look at thyself,
Without demon's aid how came that blue turban * on thy brow."
(WHINFIELD).

" Fa'innaki lau sa'alti baqa'i yaumin 'ala 'lajali 'lladhi lam tuta'i
Fa sabran fi majali 'lmauti sabran fa ma nailu 'lkhuludi bimustata'i." KATARI.

" Yea, if but a day of life thou shouldst beg with weeping
Beyond what thy doom appoints, thou wouldst not gain it,
Be still then and face the onset of death, high-hearted,
For none upon earth shall win to abide for ever." C. J. LYALL.

" Fa'inna 'ssaida man wuidha bighairihi." GHAZZALI.

" Happy the man who lets himself be warned by the example of others."

" Fain takuni' l'aiyyamu fina tabaddalat bibusa wa nu'ma w'alhawadithu taf'alu
Fa ma layyanat minna fatatun wa la dhallatana lillati laisa tajmulu."

" And sooth, if the changing days have wrought us—their wonted way, a lot mixed of weal and woe yet one thing they could not do: They have not made soft or weak the stock of our sturdy spear, they have not abased our hearts to doing of deeds of shame." C. J. LYALL.

" Faizi 'lruhu 'lqudus ar baz madad farmayad,
Digaran ham bikunad an che Masiha mi-kard." HAFIZ ODE, 123.

" If by the Holy Spirit's grace the gift again be won
The works which the Messias wrought by others may be done."
BICKNELL.

" Fakaifa tattaquna, 'in kafartum, yauman yajalu 'lwildana shiban, 'ssama'u munfatirun bihi kana w'aduhu maf'ulan."
KORAN, chap. 73.

" And how, if ye believe not, will you screen yourselves from the day that shall turn children grey-headed? The very heaven shall be rent asunder by it: this threat shall be carried into effect." (RODWELL).

" Fakam tasdiru fi 'ssahwi, wa takhtalu mina 'zzahwi,
Wa tansabbu 'ila 'llahwi, ka'anna 'lmauta ma 'amma?
Wa hattama tajafika wa 'ibta'u talafika
Tiba'an jama'at fika aiyuban shamluha 'ndhamma;
Idha 'askhatta maulaka, fama taqlaqu min dhaka,
Wa 'in 'akhfaqa mas'aka, taladha'aita mina 'lahamma."
MAQAMAT OF HARIRI, chap. 11.

* Blue turbans were considered a sign of hypocrisy.

"How long wilt thou be bewildered in carelessness, and walk proudly in vanity, and go eagerly to diversion, as if death were not for all,
Till when will last thy swerving, and thy delaying to mend habits that unite in thee vices whose every sort shall be collected in thee?
If thou anger thy Master, thou art not disquieted at it; but if thy scheme be bootless, thou burnest with vexation." (CHEHERY).

"Fa laisa takhfa ala 'rrahmani khafiyatun
In 'akhlasa 'labdu fi 'tta'ati au daja,
Wa badiri 'lmauta bi'lhusna tuqaddimuha
Fa ma yunanahu d'ai 'lmauti 'in faja." MAQAMAT OF HARIRI, chap. 31.

"Lo! no hidden dead shall remain hidden from the Compassionate
Whether the servant be sincere or shamming
Steal a march on death by good deeds sent before: death's sudden summons when it comes is not put off." (STEINGASS).

"Falakra ghair az in khud nist kare
Ki yare ra juda sazad za yare." ANWAR-I-SUHEILI.

"This seems the task by which Fate's occupied
To sever love, and friend from friend divide." EASTWICK.

"Falak za hal-i-pareshan-i-ma chi gham darad,
Agar chiragh bimirad, saba chi gham darad." ANWAR-I-SUHEILI.

"For our lorn state what cares the tranquil sky?
What cares the morning though the taper die?"
EASTWICK.

"Fala 'qtahama 'l'aqabata, wa ma 'adraka ma 'l'aqabata fakku raqabatin au 'it'amun fi yaumin dhi masghabatin yatiman dha maqrabatin au miskinan dha matrabatin." KORAN, chap. 90.

"Yet he (man) attempteth not the steep. And who shall teach thee what the steep is? It is to ransom the captive, or to feed in the day of famine the orphan who is near of kin, or the poor that lieth in the dust."
(RODWELL).

"Fa la tahsabi 'anni takhashsh'atu b'adakum lishaian wa la 'anni mina 'lmauti 'afraqu
Wa la 'an nafsi yazdahiha wa'idukum wa la 'annani bi 'lmashi fi 'lqaidi akhraqu." JAFAR IBN ULBAH.

"Nay think not that I am bowed by fear away from you,
Or that I tremble before the death that stands so nigh,
Or that my soul quakes at all before your threatenings
Or that my spirit is broken by walking in these chains."
C. J. LYALL.

"Fa la taktumunna 'llaha ma fi sudurikum
Liyakhfa wa mahma yuktami 'llaha y'alim
Yuakhkhar fayudh'a fi kitabin fayuddakhar
Liyaumi 'lhisabi au yuajjal fa yunqam." ZUHAIR.

" Attempt not to conceal from God the designs which your bosoms contain; for that which you strive to hide, God perfectly knows. He sometimes defers the punishment but registers the crime in a volume and reserves it for the day of account; sometimes He accelerates the chastisement and heavily it falls." SIR W. JONES.

" Fa la tathiq biwamidhin min barqihi fahuwa khullaba,
W'asbir idha hu 'adhra bika 'lkhutuba w'allaba,
Fama 'ala tibri 'arun fi 'nnari hina yaqallaba."
MAQAMAT OF HARIRI, chap. 2.

" Trust not the gleam of fortune's lightning, for it is a deceitful gleam,
But be patient if it hounds calamities against thee, and drives them on,
For there is no disgrace on the pure gold, when it is turned about in the fire." (CHENERY).

" Fa laula fadhlu 'llahi 'alaikum warahmatuhu lakuntum mina 'lkhasirin." KORAN, chap. 2.

" But for God's grace and mercy towards you, ye had surely been of the lost." (RODWELL).

" Fa la yakhda 'anka lumu' 'ssarab wa la t'ati 'amran idhama 'ashtabahi." MAQAMAT OF HARIRI, chap. 6.

" Let not the glare of the mirage beguile thee; undertake not that which is doubtful." (CHENERY).

" Fa ma adri, idha yammamtu ardhan
Uridu'l khayra, ayyuhuma yalini:
A'al khayru 'lladhi ana abtaghihi
Ami' sh-sharru 'lladhi huwa yabtaghini." AL-MUTHAKKIBU L'ABDI.

" And I know not when bound for the land of my quest if my portion shall be
The good which I hope for and seek, or the evil that seeketh for me."
(E. G. BROWNE).

" Fa ma kana Qaisun hulkuhu hulka wahid wa lakinnahu buniyanu qaumin tahaddama." ABDAH IBN AT-TABIB.

" When Qais died it was not one who went down the way of death;
A people it was, whose house with his death in ruin fell."
C. J. LYALL.

" Fama lahum 'ani 'ttadhkirati m'uridhin ka' annahum humurun mustanfiratun farrat min qaswaratin." KORAN, chap. 74.

" What hath come to them that they turn aside from the warning as if they were affrighted asses fleeing from a lion?" (RODWELL).

"F'ama 'lmalu musta'arun laitha fi halaktihi 'arun w'al amalu ka 'ssahaba minha' ssayyaqu wa minha 'rrayyaqu." ABU'L ALA.

"Wealth is only lent us and there is no shame in losing it. And hopes are like clouds, some of which drift while others shed water."
D. S. MARGOLIOUTH.

"Faman yuridi 'llahu 'an yahdiyahu yashrah sadrahu lil'islami wa man yurid 'an yudhillahu yaj'al sadrahu dhayyiqan harajan ka'annama yass'adu fi' ssama'i." KORÁN, chap. 6.

"And whom God shall please to guide, that man's breast will He open to Islam; but whom He shall please to mislead, strait and narrow will He make his breast as though he were mounting up into the very heavens."
(RODWELL).

"Fa na'udhib 'illahi 'lwahid mina 'ishar alnubi w'al'ud."
ABU'L ALA.

"God protect us from attending concerts and music."
D. S. MARGOLIOUTH.

"F'anqad liman 'adha 'zzimam bikaffihi,
Wa taghadha in 'algha 'rriayata au lagha,
Wa'r'a 'lmarara idha d'aaka lira'ihi,
Warid 'lajaja idha hamaka 'ssiyyagha." MAKAMAT OF HARIRI (21).

"Obey thou him in whose hand is the leading cord; cast down thine eye if he neglect observance or speak vainly. And graze on bitter pasture when he calls thee to the grazing on it, and water at the salt well when he forbids thee the sweet." (CHENERY).

"Faqadttu zamana 'lwasli wa' l maru jahilun
Bi qadri ladhidhi 'l'aishi qabla' l masa' ibi." GULISTAN, chap. 5.

"I have lost the season of union and man is ignorant
Of the value of the joys of life previous to the trials of separation."
PLATTS.

"Farbahat karda base ni'amat wa naz
Z'an biandesh ki chun khwahi raft:
Ba chunin jussa nadanam ki chi shan
Ba dar-i-marg darun khwahi raft." JAMI (BEHARISTAN).

"When thou growest fat in plenty and enjoyment
Think of this also,—how thou art to escape
With such a large body I know not how thou wilt enter the door of death."

"Fareb khush az khashm na khush bih ast,
Bar afshandan ab za atish bih ast,
Murade ki dar lutf gardad tamam,
Chi bayad sue qahr dadan lagam?" ANWAR-I-SUHEILI.

"Sweet guile is better than unpleasant ire
Tis best to sprinkle water upon fire.
When thou by gentle means thy wish canst gain
Why towards anger give unchecked the rein?"
EASTWICK.

"Farumandan-i-shahr-i-khud ba khasan
Bih az shahriyari ba shahr-i-kasan;
Bashahr-i-kasan garchi bashad bihi
Dil az mihr-i-khana nabashad tihi." NIZAMI.

"And what though, far from home we share
Earth's hollow pomps that perish?
The friends the loves of youth are there
And these the heart will cherish:
Its strings will twine around the home
Where we were nursed howe'er we roam."
(FALCONER).

"Farq ast miyan anki yarash dar bar
Ba anki du chashm-i-intizarash bar dar." GULISTAN, chap. I.

"Wide is the space 'twixt him who clasps his love
And him whose eyes watch for the door to move."
(EASTWICK).

"Farq-i-shahi wa bandagi barkhast
Chun qaza'e nabishta ayad pish;
Gar kase khak-i-murda baz kunad,
Nashinasad tawangar az darwish." (GULISTAN, chap. I).

"Lost is the difference of king and slave,
At the approach of destiny's decree:
Should one upturn the ashes of the grave,
Could he discern 'twixt wealth and poverty."
(EASTWICK).

"Faryad az in umr-i-subuk, zinhar az in khwab-i-giran
Ey dil sue dildar shu, ey yar sue yar shu;
Ey pasban bedar shu, khufta nashayad pasban."
DIWAN-I-SHAMS-I-TABRIZ.

"Alas for this life so light, beware of this slumber so heavy,
O soul seek the Beloved, O friend seek the Friend
O watchman be wakeful; it behoves not a watchman to sleep."
(NICHOLSON).

"Faryad ki raft 'umr bar behuda,
Ham luqma haram wa ham nafs aluda,
Farmuda'e nakarda siyah rue'am kard
Faryad za kardha'e na farmuda." OMAR KHAYYAM.

"Alas! my wasted life has gone to wrack,
What with forbidden meats and drinks, alack!
And leaving undone what 'twas right to do,
And doing wrong, my face is very black." WHINFIELD.

"Fasad-i-charkh na binand wa nashnawand hama,
Ki chashmaha hama kurast wa gushha hama kar,
Basa kasa ki mah wa mihr bashadash balin,
Ba 'aqibat zi gil wa khisht gardadash bistar." HAFIZ.

"None see nor hear the malice of the sky
Each ear is deaf and blind is every eye
Oft those who moon and sun their pillow thought
Have later bricks and clay too gladly sought." BICKNELL.

"Fa' sbir 'ala ma yaquluna wa sabbih bihamdi rabbaka qabla tulu'i 'shshamsi wa qabla ghurubiha wa min ana'i 'llaili."
KORAN, chap. 20.

"Put up then with what they say; and celebrate the praise of thy Lord before the sunrise, and before its setting; and sometime in the night do thou praise Him." (RODWELL).

"Fash miguyam wa az gufta'e khud dilshadam,
Banda'e 'ishqam wa az har du jahan azadam,
Tair-i-gulshan-i-qudsam chi diham sharh-i-firaq
Ki dar in damgah-i-hadisah chun uftadam?" HAFIZ ODE 416.

"Aloud I say it and with heart of glee,
'Love's slave am I and from both worlds am free.'
Can I, the bird of sacred gardens tell,
Into this net of chance how first I fell?" (BICKNELL).

"Fata'antu 'anhu 'lkhaila hatta tanaffasat, wa hatta 'alani haliku 'llauni 'aswadi
Qitala 'marian 'aasa 'akhahu binafsihi wa y'alamu 'anna 'lmar'a ghairu mukhalladi." DURAID.

"I plied spear above him, till the riders left their prey,
And over myself black blood flowed forth in a dusky tide;
I fought as a man who gives his life for his brother's life,
Who knows that his time is short, that death's doom above him hangs."
C. J. LYALL.

"Fa ya dhulla 'rrajali baghairi malin,
Wa lau kanat fadhailuhum ka shamsi." ALIF LAILA WA LAILA.

"Let men have attainments that shine like the sun
They're but poor abject fellows, if money they've none."
TORRENS.

"Faya mautu zur anna 'lhayata dhamimatun,
Idha anhattati 'lbazatu wa urtafa 'lbattu,
Fa la ajaban in kunta ayanta fadhilan
Faqiran wa dha naqsin bidaulati yastu." ALIF LAILA WA LAILA.

"Oh how vile e'en to thee Death, this life we must own
When the mallard flies high, while the hawk is struck down,
Is it strange to see wisdom ask alms at the gate
And within the fool lord it in insolent state?" TORRENS.

"Faza shu chu bini dar-i-sulh baz,
Ki nagah dar-i-tauba gardad faraz;
Marau zir bar-i-gunah, ai pisar,
Ki hummal 'ajiz shawad dar safar." BOSTAN OF S'ADI, chap. 9.

"Rise and come forward when thou seest the door of peace open
For the door of repentance suddenly becomes shut.
Oh son! go not beneath the load of sin
For the burden-carrier becomes wearied on a journey."
(CLARKE).

"Fazl wa hunar za'ist ta nanumayand,
'Ud bar atish nihand wa mushk basayand." GULISTAN, chap. 3.

"Merit and skill are weak while in the husk
Aloes they cast on fire and crush down musk."
(EASTWICK).

"Feridun farrukh firishta nabud,
Za mushk wa z'ambar sarishta nabud;
Ba dad wa dahish yaft an nikui
Tu dad wa dahish kun, Feridun tu'i." FIRDAUSI.

"The happy Feridun was not an angel,
He was not formed of musk or ambergris,
He gained his reputation by justice and liberality,
Be thou just and liberal, and thou wilt be a Feridun."
SIR W. JONES.

"Feridun guft naqqashan-i-Chin-ra
Ki pairamun-i-khargahash biduzand,
Badanra nik dar ey mard-i-hushyar,
Ki nikan khud buzurg wa nik ruzand." GULISTAN, chap. 8.

"Said Feridun to China's men of art
'Round my pavilion's wall's embroider this,
'If thou art wise, to bad men good impart
The good enough of honour have and bliss.'" EASTWICK.

"Fi akthari ayyami kuntu k'-abdin illadhi yakunu jalisan tahta sayfin 'ullika bi-sha'ratin wahidatin wa lam yadri mata yanzilu 'aleyhi fi'l-hin, aw ba'da hin." BEHA-ULLAH.

"For most of my days I was a servant who is sitting under a sword which is suspended by a single hair, and he knoweth not when it shall descend upon him at once or after a while." (E. G. BROWNE).

"Fikreki ba kar-i-khud tura bayad kard,
Bahri chi ba digare riha bayad kard,
Wa an gah ki badin nau' khatae kardi,
Dar kardan-i-digaran chira bayad kard." ANWAR-I-SUHEILI.

"Why to another's care consign
Schemes that thine own exertions claim?
And when thou hast been thus supine
Why on another hang the blame?" EASTWICK.

"Fikr-i-ma tir ast az Hu dar hawa,
Dar hawa kai payad, ayad ta khuda." JALALUDDIN RUMI.

"Thought is an arrow shot by God into the air
How can it stay in the air? It returns to God."
WHINFIELD.

"Firagh-i-dilat hast wa nirawi tan,
Chu maidan farakh ast gue bizan,
Man an ruz ra qadr nashinakhtam,
Bidanistam uknun ki dar bakhtam." BOSTAN OF S'ADI, chap. 9.

"Thou hast leisure of mind and strength of body
When the plain is spacious, strike the ball of life;
I understood not the value of that day of youth
Now I know it when I have played it away." CLARKE.

"Firaq-i-dustan didan nishane bashad az duzakh
Ma'adh 'ullah! ghalt kardam, ki duzakh z'u nishan bashad."
ANWAR-I-SUHEILI.

"'Tis sure a shadowing forth of hell from friends to separate
Forgive me, heaven! for my error,—hell is but its entrance gate."
EASTWICK.

"Firishta khue shawad admi ba kam khurdan
Wa gar khurad chu bahaim biuftad chu jamad;
Murad-i-har ki bar ari muti'-i-amr-i-tu shud
Khilaf-i-nafs ki gardan kashad chu yaft murad."
GULISTAN, chap. 7.

"By abstinence man might an angel be
By surfeiting his nature brutifies;
Whom thou obligest will succumb to thee,
Save lusts, which, sated, still rebellious rise."
(EASTWICK).

"Firishta rust ba 'ilm wa bahima rust ba jahl
Darin miyan ba tanaz'a bamand mardumzad;
Gahe hami kashadash ilm sue 'aliyyin
Gaheash jahl ba pasti ki har chi bada bad."
DIWAN-I-SHAMS-I-TABRIZ.

"The angel grew with knowledge, the beast with ignorance,
Man remained in dispute between them.
Sometimes knowledge draws him to the seventh heaven,
Sometimes ignorance drags him down, so that (he says) 'Come what will!'" (NICHOLSON).

" Firistada bayad ki dana buwad,
Ba guftash diler wa tawana buwad,
Az u har chi pursand goyad jawab,
Ba nau'e ki bashad tariq sawab,
Sukhanha'e khwish ashkara kunad,
Bud insan ki majlis taqaza kunad
Bisa kas ki az yak hadis durusht
Baham zad jahane wa khalqe bakusht,
Yake digar az gufta'e dil-pasand
Miyan du zidd tarah-i-yari figand." ANWAR-I-SUHEILI.

" Wise must he be by monarchs sent
And bold in speech and eloquent;
He must reply to all they ask,
So as to best fulfil his task.
In speaking it must be his aim
For those who hear his speech to frame.
Oft has a word too roughly said
The world embroiled and heaped with dead;
And oft another soft and mild
Two nations, hate has reconciled." EASTWICK.

" Firumandaganra dirun shad kun,
Za ruz firumandagi yad kun;
Na khwahinda'i bar dar-i-digaran
Ba shukrana khwahinda az dar maran." BOSTAN OF S'ADI.

" Make the hearts of those dejected happy,
Remember the day of helplessness (the judgment day)
Thou art not a beggar at the doors of others,
In thanks to God, drive not a beggar from thy door."
CLARKE.

" Fursate dan; ki za lab ta badahan in hama nist,
Az tahattuk ma kun andesha wa chun gul khush bash,
Z'anki tamkin-i-jahan-i-guzran in hama nist." HAFIZ ODE 88.

" Enjoy! 'twixt lip and mouth the bounds as nothing are
If humbled, care not; as the rose be gay,
Life's honours which pass soon away, as nothing are."
BICKNELL.

" Fursat nigar, ki fitna chu dar 'alam uftad,
Hafiz ba jam mai zad wa az gham karan girift." HAFIZ, ODES.

" Regard opportunity. For when uproar fell upon the world,
Hafiz struck at the cup and through grief took the corner of retirement."
(CLARKE).

" Fursat shumar suhbat k'az in du raha manzil
Chun bigzarem digar natawan baham rasidan." HAFIZ, ODES.

" Profit by companionship ; this two-doored house (*i.e.*, life) forsaken,
No pathway that can thither lead in future time is taken."
(BICKNELL).

" **Fursat shumar tariqa'e rindi, ki in nishan**
Chun rah-i-ganj bar hama kas ashkara nist." HAFIZ.

" Reckon as plunder the path of profligacy. For this track
Like the path to the hidden treasure is not evident to every one."
CLARKE.

" **Fusurda manad yakhe k'an ba zir-i-saya buwad,**
Na did shi'shi'a'e aftab-i-tabanam ;
Tabassum-i-rukh-i-khurshed har yakhe ki badid
Bakhwish balad wa guyad ki ab-i-haiwanam."
DIWAN-I-SHAMS-I-TABRIZ.

" The ice that remains in the shade is frozen
It saw not the brilliance of my glowing sun.
All ice that has seen the smile of the sun's face
Grows itself again, and says 'I am the water of life.'"
(NICHOLSON).

" **Futada dar sar-i-Hafiz hawa'e chun tu shahi,**
Kamina banda'e khak-i-dar-i-tu budi kaj." HAFIZ.

" A Shah no other than thyself aspiring Hafiz craves ;
Oh ! were he in thy doorway's dust one of thy common slaves."
BICKNELL.

" **Futad atish-i-subh dar sukhta**
Ba ek dam jahane shud afrukhta
Tu gufte ki dar khatt-i-zangbar
Za ek gusha nagah dar amad tatar." BOSTAN OF S'ADI.

" The fire of the morning fell upon tinder
A world became in a moment illumined
Thou wouldst have said that in the country of Zangbar
A Tartar had suddenly issued from a corner." CLARKE.

" **Gar anha ki mi danami kardami, niku sirat wa parsa budami."**
GULISTAN, chap. 2.

" Had but my deeds been like my words, ah, then
I had been numbered too with holy men." (EASTWICK).

" **Garat hawast ki mashuq nagsilad paiman,**
Nigah dar sar-i-rishta ta nigah darad." HAFIZ.

" If it is thy desire that the Beloved should not break the covenant,
Keep thy end of the thread that He may keep his end."
(NICHOLSON).

" Gar az kuh giri wa na nihi ba jae,
Saranjam kuh andar ayad za pae." ANWAR-I-SUHEILI.

" Dig from a hill and nought return
Thou soon that hill wouldst overturn." EASTWICK.

" Gar bad ast az wai 'itibar ma kun,
War niku hast, i'timad ma kun." JAMI BIBARISTAN 2.

" If she be bad, confide not in her
And if she is good, trust her not." REHATSEK.

" Gar ba jae nanash andar sufra budi aftab,
Ta qiyamat ruz-i-rushan kas na didi dar jahan." S'ADI.

" If the sun upon his table-cloth instead of dry bread lay
In all the world none would behold again the light of day."
EASTWICK.

" Gar ba qiyas-i-fazl bagashti madar-i-charkh,
Juz ba maqarr-i-mah nabudi maqar mara,
Ni, ni, ki charkh wa dahr nadanand qadr-i-fazl,
In gufta bud gah-i-jawani pidar mara." NASIR-I-KHUSRAW.

" Were the turns of the wheel of fortune proportioned to worth alone
O'er the vault of the lunar heavens would have been my abode and throne
But no! for the worth of wisdom is lightly esteemed in sooth
By fickle fate and fortune as my father warned me in youth."
E. G. BROWNE.

" Gar yakera tu kamran bini,
Digrera dil az mujahida rish,
Ruzake chand bash, ta bikhurad
Khak maghz-i-sar-i-khiyal andish." GULISTAN, chap. I.

" To-day thou markest one flushed with success
Another sick with struggles against fate.
Pause but a little while, the earth shall press
His brains that did such plans erst meditate."
(EASTWICK).

" Gar gauhar-i-ta'atat nasiftam hargiz,
Gard-i-gunah az chihra naraftam hargiz,
Naummid niam az bargah-i-karmat,
Zira ki yaki ra du na guftam hargiz." OMAR KHAYYAM.

" No pearls of righteousness do I enlace,
Nor sweep the dust of sin from off my face,
Yet since I never counted one as two,
I do not quite despair of heavenly grace."
(WHINFIELD).

"Gar hunare dari wa haftad 'aib,
Dust na binad ba juz aṇ yak hunar." ANWAR-I-SUHEILI.

"Hadst thou one virtue, faults three-score and ten
Nought but that virtue shines in friendship's ken."
EASTWICK.

"Gar gazandat rasad za khalq maranj,
Ki na rahat rasad za khalq na ranj,
Az khuda dan khilaf-i-dushman wa dust,
Ki dil-i-har du dar tasarruf-i-ust;
Garchi tir az kaman hamiguzarad,
Az kamandar binad ahl-i-khirad." GULISTAN, chap. I.

"Art thou by creatures injured? do not grieve;
None joy or pain from creatures e'er receive.
Know that by God both friends and foes are given,
Yes! for the hearts of both are swayed by heaven.
What though the arrows from the bowstring fly,
The wise well know the archer's agency." (EASTWICK).

"Gar hunarmand za aubash jafa'e binad,
Ta dil-i-khwish niyazarad wa darham nashawad;
Sang-i-bad gauhar agar kasae zarrin shikunad,
Qimat-i-sang niafzayad wa zar kam na shawad."
GULISTAN, chap. 8.

"What if a vagabond on merit rail?
Let not the spirits of the worthy fail
A common stone may break a golden cup;
Its value goes not down, the stone's not up."
EASTWICK.

"Gar in mudd'ai dust bishinakhte,
Paikar-i-dushman na pardakhte." BOSTAN OF S'ADI, chap. 4.

"If this claimant had known the Friend (God)
He would not have engaged in contest with the enemy."
(CLARKE).

"Gar jahan pishat buzurg wa be bandist,
Pish qudrat zarra'e medan ki nist;
In jahan khud khabs janiha shumast,
Hin duvid an su ki sahara shumast." JALALUDDIN RUMI.

"In man's esteem the world is vast without an end
With Power Infinite compared, a grain of sand
The world's around the soul a dismal prison den
Arise! Escape! Regain the fields at large! Be men!"
(REDHOUSE).

"Gar kase wasf-i-u za man pursad,
Be-dil az be-nishan che goyad baz?
Ashiqan kushtigan-i-m'ashuq and,
Bar na ayad za kushtigan awaz." GULISTAN (Preface).

"If one His praise of me would learn,
What of the traceless can the tongueless tell?
Lovers are killed by those they love so well;
No voices from the slain return." (EASTWICK).

"Gar kutahi pae chubin maband
Ki dar chashm-i-tiflan numai buland." BOSTAN OF S'ADI, chap. 5.

"If thou art small, fasten not on wooden feet,
That thou mayest in children's eyes appear tall."
CLARKE.

"Gar kushi war jurm bakhshi,
Rue wa sar bar astanam;
Bandara farman nabashad
Har chi farma'i bar anam." GULISTAN, chap. 2.

"Whether Thou wilt slay or spare me, at thy door my head I lay
To the creature will belongs not, Thy commandment I obey."
(EASTWICK).

"Gar man za mai maghana mastam, hastam,
War kafir wa gabar war but-parastam, hastam,
Har taifa baman gumane darand,
Man zani khudam chunanki hastam, hastam." OMAR KHAYYAM.

"Am I a wine-bibber? What if I am?
A giaour or infidel? Suppose I am?
Each sect miscalls me but I heed them not,
I am my own, and what I am, I am." (WHINFIELD).

"Gar mara zar bakushtan dihad an yar-i-'aziz
Ta na gu'i ki dar an dam gham-i-janam bashad;
Guyam az banda'e miskin chi gunah sadir shud,
K'u dil azurda shud az man? Gham-i-anam bashad."
GULISTAN, chap. 2.

"If that Loved One should say me cruelly
Thou shouldst not say, e'en then, I feared to die
I'd ask 'What fault has thy poor servant done
'Tis for thine anger that I grieve alone.'" (EASTWICK).

"Gar na bashad gandam mahbub nush
Chi burd gandam numa jau farush?
Pas magu k'in jumla dinha batiland
Batilan ba bu-i-haqq dam dil and;
Pas magu jumla khiyal ast wa zalal
Bi haqiqat nist dar alam khiyal.
Darmiyan dalq-pushan yak faqir
Imtihan kun wa an ki haqq ast, an bigir." JALALUDDIN RUMI.

" If wheat were not valued as sweet and good for food,
The cheat who shows wheat and sells barley would make no profit.
Say not then that all these creeds are false
The false ones ensnare hearts by the scent of truth.
Say not that they are all erroneous fancies
There is no fancy in the universe without some truth.
In the crowd of rag-wearers there is one faqir,
Search well and find out that true one." (WHINFIELD).

" **Gar nabudi ummid-i-rahat wa ranj,**
Pae darwesh bar falak budi;
War wazir az khuda bitarsidi,
Hamchunan k'az malik, malak budi." GULISTAN, chap. 1.

" Could the holy darwish cease from worldly joy and sorrow,
On the sky his foot would be;
And the vizier for himself angelic light would borrow,
Served he God as royalty." (EASTWICK).

" **Gar nabudi amr murr,**
War nabudi khub wa zisht wa sang wa war,
War nabudi nafs wa Shaitan wa hawa,
War nabudi zakhm wa chalish wa dagha,
Pas ba che nam wa laqab khandi malik
Bandagan i khwish ra mantahik!
Chun ba gufti 'ey sabur' wa 'ey halim'
Kai ba gufti 'ey shuj'a' wa 'ey karim?'" JALALUDDIN RUMI.

" If there were no bitter things,
And no opposition of fair and foul, stone and pearl,
And no lust or Satan or concupiscence,
And no wounds or war or fraud,
Pray, O destroyer of virtue, by what name and title
Could the King of kings address his slaves?
How could He say 'O temperate' or 'O meek one,'
Or 'O courageous one' or 'O wise one.'"
JALALUDDIN RUMI.

" **Gar nashinad firishta'e ba div,**
Wahshat amuzad wa khiyanat wa riv;
Az badan nekui niyamuzi,
Niyad za gurg pustin duzi." GULISTAN, chap. 8.

" With demons did an angel take his seat,
He'd learn but terror, treason and deceit;
Thou from the bad will nothing learn but ill
The wolf will ne'er the furrier's office fill." (EASTWICK).

" **Gar niayad ba gush-i-raghbat-i-kas**
Bar rasulan paiyam bashad wa bas." GULISTAN, chap. 8.

" What though men hear not? Messengers of heaven
Can but discharge their duty: and it is
To tell their message." (EASTWICK).

"**Gar parwani darakht-i-karm,**
Bar-i-niknami khuri la-jarm,
Agar khud hamin surate chun tilism
Bi miri wa ismat bimirad chu jism." BOSTAN OF S'ADI, chap. 4.

"If thou causest thyself to cherish the tree of liberality
Thou mayest assuredly enjoy the fruit of a good name.
But if thou art a mere semblance,
Thou wilt die, and thy name like thy body will die."
(CLARKE).

"**Gar ranj pishat ayad wa gar rahat, ey hakim,**
Nisbat makun baghair, ki inha khuda kunad." HAFIZ, ODE, 208.

"Be misery thy portion here, O Sage, or be it bliss
Refer it not to other men: 'tis God who orders this."
BICKNELL.

"**Gar ru-e-zamin ba jumla abad kuni,**
Chandan nabud ki khatire shad kuni,
Gar banda kuni balutf azadera,
Bihtar ki hazar banda azad kuni." OMAR KHAYYAM.

"Better to make one soul rejoice with glee,
Than plant a desert with a colony,
Rather one freeman bind with chains of love,
Than set a thousand prisoned captives free."
(WHINFIELD).

"**Gar sang hama l'al-i-Badakhshan budi,**
Pas qimat-i-l'al wa sang yaksan budi." GULISTAN, chap. 8.

"Were each stone such ruby as is found in Badakhshanyan earth,
How then would the ruby differ from the pebble in its worth?"
EASTWICK.

"**Gar saru raft, narwan hast;**
War lala namanad, yasmin hast." ANWAR-I-SUHEILI.

"What, has the cypress perished? but Narvan's flowers the eye still bless,
The tulips gaudy bloom is o'er, then mark the jasmine's loveliness."
EASTWICK.

"**Gar shadi-i-khwishtan badan medani**
K'asuda dilira ba ghami binshani,
Dar matam-i-aql-i-khwish bashi hama umr,
Medar musibat, ki 'ajab nadani." OMAR KHAYYAM.

"O thou who for thy pleasure dost impart
A pang of sorrow to thy fellow's heart,
Go! mourn thy perished wit and peace of mind
Thyself hast slain them, like the fool thou art."
WHINFIELD.

" Gar tu khwahi k'u tura bashad shakkar,
Pas u-ra az chashm-i-ashiqan nigar;
Mangar az chashm khudat an khub ra,
Bin ba chashm-i-taliban matlub ra." JALALUDDIN RUMI.

" If you desire that God may be pleasing to you,
Then look at Him with the eyes of those that love Him.
Look not at that Beauty with your own eyes,
Look at that Object of desire with His votaries' eyes."
(WHINFIELD).

" Gar tu ra daya bitarsanad za ab
Tu matars wa sue darya an shitab,
Tu bate bar khushk wa bar tar zinda'i
Na chu murgh khana khana kanda'i." JALALUDDIN RUMI.

" Though thy nurse may frighten thee away from water
Do thou fear not, but haste on into the ocean;
Thou art a duck, and flourishest on land and water,
And dost not like a domestic fowl dig up the house."
(WHINFIELD).

" Gauhar-i-pak buwad jauhar-i-hishmat, lekin
Ba ʿamal kush, ki hishmat na ba asl wa nasabast." HAFIZ, ODE, 104.

" High birth may be a pearl of lustre, but let thine effort be
To rise by deeds. Distinct is greatness from birth and pedigree."
BICKNELL.

" Ghair-i-Haqq jan nabira yar nest
Ba qabul wa radd khalqash kar nest." JALALUDDIN RUMI.

" The soul of the prophet cares for nought but God,
It has nothing to do with approving or disapproving His works."
(WHINFIELD).

" Ghalani 'ddharu bi wafri 'lghani falaisa li malun siwa 'irdhi."
HITTAN.

" Fortune has rent away my plenteous store,
Of all my wealth honour alone is left." C. J. LYALL.

" Ghali binafsi 'irfani biqimatiha,
Fasuntuha 'an rakhisi 'lqadri mubtadhali,
Wa 'adatu 'nnasli 'an yuzha bijauharihi
Wa laisa y'amalu illa fi yaday batali." AL TUGHRAI.

" My soul from every tarnish free
May boldly vaunt her purity,
However keen, however bright,
The sabre glitter to the sight,
Its splendour's lost, its polish vain,
Till some bold hand the steel sustain."
J. D. CARLYLE.

"Ghalt wa sahw bar man wa tu rawast
Bar jahan-i-afrin ghalt na rawad." ANWAR-I-SUHEILI.

"Mistakes and faults may spring from thee and me;
In earth's creator error cannot be." EASTWICK.

"Ghame k'az pish-i-shadmani buri
Bih az shadi k'az pasash gham khuri." GULISTAN, chap. 8.

"Better feel sorrow ere we gladness know
Than to be happy and then suffer woe." (EASTWICK).

"Gham-i-farzand wa nan wa jama wa qut
Bazat arad za sirat-i-malkut.
Hama ruz ittifaq misazam
Ki bashab ba khudae pardazam,
Shab, chu 'aqd-i-namaz mibandam,
Chi khurad bamdad farzandam." GULISTAN, chap. 2.

"Care for thy sons, bread, raiment and support
Will drag thy footsteps back from heaven's court.
All day I must the just arrangements make,
To God at night myself in prayer betake.
Night comes; I would to prayer myself confine
But think 'How shall my sons to-morrow dine?'"
(EASTWICK).

"Gh m ma khur k'az in chaman shakh-i-gule pazhmurda shud,
Rue nasrin taza ast, wa j'ad sambal tabdar." ANWAR-I-SUHEILI.

"Grieve thou not thou in this garden branches of the rose are dead,
Still the hyacinth curls its tresses, still the Nasrin lifts its head."
EASTWICK.

"Gham wa shadmani na manad wa lek
Jaza'e 'amal manad wa nam nek." BOSTAN OF S'ADI.

"Grief and gladness remain not; but the recompense of virtuous deeds and the memorial of a good name,—they remain." (FALCONER).

"Ghani gar na bashi makun 'iztirab
Ki sultan na khwahad khiraj az kharab." PANDNAMA OF S'ADI.

"If thou art not rich, be not disturbed,
Since the king will not exact tribute from the desolate."
GLADWIN.

"Ghanimat dan wa mai khur dar gulistan
Ki gul ta hafta'e digar nabashad
Zaman-i-khush dili dar yab, dar yab,
Ki da'im dar sadaf gauhar nabashad." HAFIZ ODE, 204.

"Spend well thy time; drink wine within the bower
For when a week is gone, the flower is not;
Snatch, snatch the hour that glads the heart so well
For the pearl always in the shell is not." BICKNELL.

"Ghanimat shumar in girami nafas,
Ki bi murgh qimat na darad qafas;
Makun 'umr za'i b'afsus wa haif,
Ki fursat aziz ast w'alwaqt saif." BOSTAN OF S'ADI, chap. 9.

"Reckon this precious soul gain
For the cage, birdless, has no value;
Waste not thy life in regret and sorrow
For opportunity is precious; and time, a sword."
(CLARKE).

"Ghanira zar wa sim araish ast
Walekin bifaqar andar asaish ast." PANDNAMA OF S'ADI.

"Gold and silver are the ornament of a rich man,
But in poverty there is rest." (GLADWIN).

"Gharaz-i-naqshist k'az ma yad manad
Ki hasti ra na mi binam baqa'e
Magar sahib dile ruze barahmat
Kunad dar kar-i-darwishan dua'e." GULISTAN, Preface.

"In short, since in no mundane thing I see
The signs impressed of perpetuity;
This picture (the Gulistan) shall my sole memorial be;
Perhaps hereafter for this pious task
Some man of prayer for me too grace shall ask."
(EASTWICK).

"Gharibe garat mast pish award,
Do paimana abast wa ek chumcha dugh;
Gar az banda laghwi shunidi, maranj,
Jahan dida bisyar guyad darugh." GULISTAN, chap. 1.

"Curds, which to thee a poor man brings, will prove
Water, two cups; and buttermilk, one spoon.
Let not my idle tales thine anger move
For, from a traveller lies thou'lt hear full soon."
(EASTWICK).

"Gharq gashta aqlhae chun jabal,
Dar bahar wahm wa girdab khiyal;
Kuhara hast z'in tufan fazuh,
Ku amani juz ki dar kishti Nuh;
Z'in khiyal rahzan rahi 'lyaqin
Gasht haftad wa du millat z'ahl-i-din.
Mard u'lyaqin rast az wahm wa khiyal
Mui abrura na miguyad hilal." JALALUDDIN RUMI.

" Human reason is drowned like the high mountains
In the flood of illusion and vain imaginations.
The very mountains are overwhelmed by this flood,
Where is safety to be found save in Noah's ark?
By illusions that plunder the road of faith
The faithful have been split into seventy-two sects:
But the man of conviction escapes illusion,
He does not mistake his eye-brow for the new moon."
(WHINFIELD).

"Ghawwas gar andisha kunad kam-i-nihang.
Hargiz na kunad durr-i-giran maya bachang." GULSHAN, chap. 3.

" At the ravening monster's jaw should the diver pause and gasp
He'd ne'er hold the precious pearl, the bright pearl in his grasp."
(EASTWICK).

" Ghawwas-i-tura juz gil-i-shuraba na dadast.
Zira ki na didast az tu juz ki mu'ada;
Ma'na talab az zahir-i-tanzil chu mardam
Khursand nas shu hamchu khar az qaul bawa." NASIR-KHUSRAU.

" A handful of salt stained clay hath the diver offered to thee,
Because in thy heart he beheld but envy and enmity;
Strive from the Outward Form to win the Inward Sense to win
Like a man, nor rest content like an ass with a senseless din."
E. G. BROWNE.

" Ghazab az shu'alaha'e Shaitanast,
Aqibat mujib pashiman'ast." ANWAR-I-SUHEILI.

" Wrath is a flame from Satan that proceeds
And in the end it to repentance leads." EASTWICK.

Ghazab chun nafs-i-tausin ra kunad garm,
'Inanash wa kash anra ta shawad narm." ANWAR-I-SUHEILI.

" When hot the champings of thy spirit wax
Pull back the reins until thy fury slacks." EASTWICK.

" Ghudhita bidarrina wa nash'ata fina
Faman ambaka annaka ibnu dhi'bi?
Idha kana 'ttiba'a su'an
Falaitha binafi'n adabu 'ladibi." GULSHAN, chap. 1.

" Thou hast been nourished with our milk and grown up among us;
Who informed thee then that thou art a wolf's whelp?
When the nature is a nature of evil,
Naught will the instruction of the teacher avail." PLATTS.

" Ghurub shams wa qamarra chira ziyan bashad?
Tura ghurub numayad, wali shuruq buwad,
Lahad chu habs numayad, khalas-i-jan bashad."
DIWAN-I-SHAMS-I-TABRIZ.

" Why should setting be injurious to the sun and moon?
To thee it seems a setting, but 'tis a rising ;
Tho' the vault seems a prison, 'tis the release of the soul."
(NICHOLSON).

" Ghussa ma khur z'an ki shiqawat dar u'st,
Khashm faru khur ki halawat dar u'st ;
Sh'asha'e barq dar azurdan ast,
Qaida'e bahr faru khurdan ast ;
Sina'e darya na shawad pur ghubar
Garchi ki baran kunadash sangsar." ANWAR-I-SUHEILI.

" Be not thou wroth for wroth doth grief contain
Swallow thy rage and 'twill be sweet to thee
The lightning flashes but to give men pain
But aye to swallow is thy wont, O sea,
And hence thy breast is ne'er with dust o'erspread,
Though showers descend all stone-like on thy head."
EASTWICK.

" Gile khushbue dar hammam ruze
Rasid az dast-i-mahbube ba dastam ;
Badu guftam ki mushki ya ambire,
Ki az bu'e dilawiz-i-tu mastam.
Bagufta 'Man gil-i-nachiz budam,
Wa lekin muddate ba gul nishastam.'
Kamal-i-hamnishin dar man asr kard,
Wagarna man haman khakam ki hastam." GULISTAN (Preface).

" 'Twas in the bath, a piece of perfumed clay
Came from my loved one's hands to mine one day ;
'Art thou then musk or ambergris?' I said,
'That by thy scent my soul is ravished?'
'Not so' it answered, 'worthless earth was I,
But long I kept the rose's company.'
Thus near, its perfect fragrance to me came
Else I'm but earth, the worthless and the same."
(EASTWICK).

" Giraya kun ta badihan khandan shawi
Kin tazarra 'ra bar haqq qadraha'st
Wa an baha k'anja'st zarira kujast
Ey khusha chashme ki an giriyan-i-u'st
Wa ey humayun dil ki an buriyan-i-ust
Akhir har giraya'e ma khanda ast
Mard-i-akhir bin mubarak banda ast." JALALUDDIN RUMI.

" Weep that at length thou may'st be of a smiling countenance,
For this lamentation hath great value with God ;
And the value which sorrow hath there, where else has it such?
Happy the eye that thus weeps,
Noble the heart that thus burns,
In the end all our weeping shall be turned to smiles,
The man who considers the end is a blessed servant." KEENE.

"Gui 'arche khauf hirman ast pish,
Hast andar kahili an khauf bish;
Hast dar kush ummidam beshtar
Daram andar kahili afzun khatar'
Pas chara dar din, ey bad-guman,
Damanat migirad an khauf ziyan?
Ya na didi kahil in bazarha
Dar chi sudand ambiya wa auliya?" JALALUDDIN RUMI.

"You say 'Although the fear of loss is before me,
Yet I feel greater fear in remaining idle.
I have a better hope through exerting myself
My fear is increased by remaining idle.'
Why then, O faint-hearted one in the matter of religion,
Are you paralysed by the fear of loss?
See you not how the traders in this market of ours
Make large profits, both apostles and saints?" WHINFIELD.

"Gui mara ki 'gauhar divan za atish ast,
Divan in zaman hama az gil mukhammarand.'" NASIR-I-KHUSRAW.

"Thou sayest to me 'The essence of the devils is of fire; the devils of this age are fashioned from clay.'" E. G. BROWNE.

"Gush dar, ey ahwal inha ra ba hush
Daru'e dida bikash az rah-i-gush
Bas kalam pak dar dilha'e kur,
Minayad, mi rawad ta asl-i-nur;
W'an afsun div dar dilhae kajh,
Mirawad chun kafash kajh dar pae kajh." JALALUDDIN RUMI.

"O man of double vision, hearken with attention,
Seek a cure for your defective sight by listening
Many are the holy words that find no entrance
Into blind hearts but they enter hearts full of light.
But the deceits of Satan enter crooked hearts
Even as crooked shoes fit crooked feet." WHINFIELD.

"Gush-i-tu du dadand zaban-i-tu yake
Y'ane ki du bishnu, wa yake pish magu." HAFIZ.

"Two years and but a single tongue
By nature's law to man belong;
The lesson she would teach is clear,
'Repeat but half of what you hear.'"
(ASIATIC JOURNAL).

"Gush kun az man in nukta'e khush
Ki manad ast dar gusham az nukta danan,
Ki har k'u kashad tigh-i-na-mihrbani
Shawad kushta'e tigh-i-na-mihrbanan." JAMI, BIHARISTAN, chap. 2.

" Learn this good saying which I heard from those who know wise saws:
'Who draws the unrighteous sword, will be slain by the sword of the unrighteous." (REHATSEK).

" Gush tawanad ki hama umr wai
Nashnawad awaz-i-daf wa chang wa nai;
Dida shikibad za tamasha'e bagh,
Bi gul wa nasrin basar ayad dimagh;
Gar na buwad balish agandah par
Khwab tawan kard hajar zir-i-sar;
Wa in shikam bi-hunar pich pich,
Sabr na darad ki basazad ba hich." GULISTAN, chap. 3.

" The ear may never through one's life
Hear sound of tabor, lute, or fife,
The eye abstain from floral show
The brain the rose's scent not know:
Though pillowed not on down, the head
May on a stone find sleep instead,
But this vile belly base and dull
Will never rest until its full." (EASTWICK).

" Guyand 'ishq chist,' bigu 'tark-i-ikhtiyar'
Har k'u za ikhtiyar narast, ikhtiyar nest." DIWAN-I-SHAMS-I-TABRIZ.

" They say 'What is love?' Say 'renunciation of will'
Whoso has not escaped from will, no will has he."
(NICHOLSON).

" Gufta ki kist bar dar, guftam kamin ghulamat;
Gufta che kar dari, guftam miha salamat;
Gufta ki chand rani, guftam ki ta bikhwani;
Gufta ki chand jushi, guftam ki ta qiyamat."
DIWAN-I-SHAMS-I-TABRIZ.

" He said 'Who is at the door?' Said I 'Thy humble servant.'
He said 'What business have you?' Said I 'Lord, to greet thee.'
He said 'How long will you push?' Said I 'Till thou call.'
He said 'How long will you glow?' Said I 'Till resurrection.'"
(NICHOLSON).

" Guftam ki dila mubarakat bad
Dar halqa'e ashiqan rasidan,
Z'an sue nazar nazara kardan
Dar kucha'e sinaha duwidan." DIWAN-I-SHAMS-I-TABRIZ.

" 'Oh heart,' said I, 'may it bless thee
To have entered the circle of lovers,
To look beyond the range of the eye
To penetrate the windings of the bosom."
(NICHOLSON).

"Guft an nasih nikhwah
Bigush-i-dil an sitamgarah shah,
Ki az zulmat-i-zulm andisha kun,
Pai azmun 'adl ra pisha kun,
Agar adalat az zulm niayad farih,
Digar barah dar rah-i-zulm nih." JAMI, BIHARISTAN, chap. 3.

"Well did that kind adviser say
To the heart of a tyrannic king:
'Be on thy guard of the darkness of tyranny,
Practise justice for an experiment,
If justice does not pay better than tyranny
Thou mayest again oppression try." (REHATSEK).

"Guftan az zambur bi hasil buwad
Ba yake dar umr-i-khud na khurda nish;
Ta tura hale nabashad hamchu man
Hal-i-ma bashad tura afsana pish;
Suz-i-man ba digare nisbat ma kun,
U namak bar dast bar dast wa man ba 'uzu rish."
GULISTAN, chap. 5.

"Of the hornet's wound
What reck they who did never feel
Its sting. Till fortune shall bring round
Thy woes to thee, they will but seem
The weak illusions of a dream.
Do not my sufferings confound
With those of others. Canst thou deem
One holding salt can tell the pain of him
Who has salt rubbed upon his wounded limb?"
EASTWICK.

"Guft 'Atfal manand in auliya,
Dar gharibe fard az kar wa kiya;
Az barae imtihan khwar wa yatim,
Lekin andar sar manam ba u nadim;
Pishat dar jumla 'asmatha'e man,
Guya hastand khud ajza'e man." JALALUDDIN RUMI.

"He saith 'These saints are My children
Though remote and alone and away from their Lord.
For their trial they are orphans and wretched
Yet in love I am ever holding communion with them.
Thou art backed by all My protection,
My children are as it were parts of Me." (WHINFIELD).

" Guft ba Daud paighambar khuda'e,
Kamat khudra bigu ey nik rae
Gar 'Ajam chun badshahan awarand,
Nam ishan juz ba niki kam barand;
Garchi bud atish-parasti din ishan
Bud 'adl wa rasti ishan
Qarnaha za ishan jahan m'amur bud
Zulmat-i-zulm az raiya dur bud.
Bandagan farigh za gham farsudagi
Dashtand az adl ishan sudagi." JAMI (SALAMAN AND ABSAL).

" God said to the Prophet David
'David, speak, and to the challenge
Answer of the faith within thee.
Even unbelieving princes
Ill-reported if unworthy
Yet, if they be just and righteous,
Were their worship of the fire,
Even these unto themselves
Reap glory and redress the world."
(E. FITZGERALD).

" Guft dar gush-i-gul wa khandanash kard,
Guft ba sang wa 'aqiq-i-kanish kard.
Guft ba jism ayate ta jan shud u
Guft ba khurshid ta rukhshan shud u,
Baz dar gushash damad nukta makhauf
Dar rukh khurshid uftad sad kasuf." JALALUDDÍN RUMI.

" He speaks to the rose's ear and causes it to bloom,
(He speaks to the stone and it becomes a jewel of the mine),
He speaks a spell to body and it becomes soul,
He speaks to the sun and it becomes a fount of light
Again in its ear He whispers a word of power
And its face is darkened as by a hundred eclipses."
(WHINFIELD).

" Guft 'ey yaran haqqam ilham dad
Bar zaifira qawi rai uftad
Anchi haqq amukht mar zambur ra
An na bashad sher ra wa gur ra
Khanaha sazad pur az halwa tar
Haqq bar u an ilmra bikushad dar,
Anchi haqq amukht kirm pilara
Hich pili danad an gun hila ra.'" JALALUDDIN RUMI.

"He said 'O friends, God has given me inspiration
Oftentimes strong counsel is suggested to the weak.
The wit taught by God to the bee
Is withheld from the lion and the wild ass.
It fills its cells with liquid sweets,
For God opens the door of this knowledge to it.
The skill taught by God to the silkworm
Is a learning beyond the reach of the elephant."
(WHINFIELD).

"Guft-i-alim ba gush-i-jan bishnau
War namanad ba guftanash kardar,
Batilast an ki mudd'ai guyad
Khuftara khufta kai kunad bedar?
Mard bayad ki girad andar gush
War nawishtast pand bar diwar." GULISTAN, chap. 2.

"Heed thou well the wise man's warning
Though his acts his words belie;
Futile is the objector's scorning
'Sleepers ope not slumber's eye.'
Heed then well the words of warning
Though on a wall thou them descry." (EASTWICK).

"Guft Laile ra khalifa k'an tu'i
K'az tu Majnun shud parishan wa ghawi?
Az digar khuban tu afzun nesti
Guft khamush chun tu Majnun nesti,
Dida'e Majnun agar budi tu-ra,
Har du 'alam be khatar budi tu-ra." JALALUDDIN RUMI.

"The khalifa said to Laila 'Art thou really she
For whom Majnun lost his head and went distracted?
Thou art not fairer than many other fair ones.'
She replied, 'Be silent; thou art not Majnun!
If thou hadst Majnun's eyes,
The two world's would be within thy view." WHINFIELD.

"Guft paighambar 'Ali ra 'k'ai Ali
Sher haqqi pahlawani pur dili,
Lek bar sheri makun ham 'itimid
Andar aur saya-e-nakhl ummid
Andar aur saya-e-an aqile
Kas natanad burd az rah naqile
Zill-i-u andar zamin chun kuh-i-Qaf,
Ruh-i-u Simurgh bas ala tawaf
Gar baguyam ta qiyamat n'at-i-u
Hich anra muqatt'a wa ghayat ma ju
Dar bashar rupush gardast aftab,
Fahm kun wa Allah alim bi' sawab.'" JALALUDDIN RUMI.

"The Prophet said to Ali 'O Ali
Thou art the Lion of God, a hero most valiant;
Yet confide not in thy lion-like valour
But seek refuge under the palm-trees of the truth
Come under the shadow of the Man of Reason,
Thou canst not find it in the road of the traditionists.
His shadow on earth is as that of Mount Qaf,
His spirit is as a Simurgh soaring on high.
Were I to tell his praises till the last day
My words would not be too many nor admit of curtailment;
That sun is hidden in the form of a man
Uunderstand me. Allah knows the truth.'" (WHINFIELD).

"Guft paighambar ki Haqq farmuda ast
Man na ganjam hich dar bala wa past
Dar zamin wa asman wa 'arsh niz
Man na ganjam, in yaqin dan, ey 'aziz;
Dar dil-i-mumin biganjam, ey 'ajab,
Gar mara ju'i, dar an dilha talab." JALALUDDIN RUMI.

"The Prophet said that God has declared,
'I am not contained in aught above or below,
I am not contained in earth or sky or even
In highest heaven, know this for a surety, O beloved,
Yet am I contained in the believer's heart,
If ye seek Me, search in such hearts.'" WHINFIELD.

"Gul ni'mati'st hidaya firistada az bihisht,
Mardum karimtar shavad andar na'im-i-gul,
Ey gul-furush! gul chi firushi barayi sim
W'az gul aziztar chi sitani bi-sim-i-gul." KISA'I.

"A heaven-sent gift and blessing is the rose
Its grace inspireth aspirations high
Oh flower girl, why the rose for silver sell?
Or what more precious with its price can buy?
E. G. BROWNE.

"Gul raft za bagh khar wa khas ra chi kunam?
Shah nest bashahr, dar asas ra chi kunam?
Khuban qafsand, husn wa khubi tote,
Tote chu parid, qafs ra chi kunam?" JAMI, BIHARISTAN, chap. 5.

"The rose has left the garden, of what use are the thorns?
The shaw is not in the town, of what use is his retinue?
Belles are the cage, beauty and attraction the parrot,
When the parrot has fled, of what use is the cage?"
REHATSEK.

"Gurgi wa sagi kam kun ta mihr-i-shaban bini."
DIWAN-I-SHAMS-I-TABRIZ.

" Cease to behave as wolves and dogs that you may experience the Shepherd's love." (NICHOLSON).

" **Guzar gah koran wa pandast gush**
Bi buhtan wa batil shunidan makush." BOSTAN OF S'ADI, chap. 8.

" The ear is the thoroughfare for the Koran and counsel
Strive not to listen to calumny and falsehood." (CLARKE).

" **Habatat 'ilaika mina 'lmahalli 'larfa'**
Waraqau dhatu taazzuzin wa tamannu'i
Mahjubatun 'an kulli muqlati 'arifin
Wa hia 'llati safarat wa lam tatabarq'a.
Wasalat 'ala kurhin 'ilaika wa rubbama
Karihat firaqaka wa hia dhatu tafajju'i." AVICENNA.

" It (the soul) descended upon thee from the lofty station, a dove rare and uncaptured, curtained from the eyes of every creature: yet 'tis it which is manifest and never wore a veil. It came to thee unwillingly and it may perhaps be unwilling, although it complain of its sufferings, to leave thee." DE SLANE.

" **Hadis-i-dust naguyam magar bahazrat-i-dust**
Ki ashna sukhan-i-ashna nigah darad." HAFIZ, ODE 146.

" News of a friend but to a friend I tell
The bosom's thoughts the bosom's friend keeps well."
BICKNELL.

" **Hafidh 'ala taqwa 'llahi wa khaufihi**
Litanjua mimma yuttaqa min 'iqabihi
Wa la talhu 'an tadhkari dhumbik, w'abkihi
Bidam'in yudhahi 'lwabla hala masabihi"

" Keep to the fear of God and the dread of Him that thou may'st escape from His punishment which is to be feared.
Neglect not, call to mind thy sin, but weep for it with tears that shall be like the rain-flood at its pouring." (CHENERY).

" **Hafiz madar ummid-i-farah z'in madar-i-kaun,**
Darad hazar 'aib wa na darad tafazzuli." HAFIZ, ODE 528.

" From life's home, O Hafiz, what joy can be won?
Defects it has thousands, but excellence none." BICKNELL.

" **Haif ast ki dar zumra mardan bashad nam**
An ra ki haqq-i-suhbat-i-yaran nashinasad." ANWAR-I-SUHEILI.

" One who is blind to friendship's rights, 'twere shame
To mention in the rank of men his name." EASTWICK.

"Hakimera kard shagirde suwal
K 'ey munhadis kist farzand halal?'
Guft 'k'an k'u 'aqibat gardad shabih
Ba pidar, gar ba khirad ast wa gar safih;
Chand ruze gar na manad ba pidar,
Aqibat khudra rasanad ba pidar.'" JAMI, SALAMAN AND ABSAL.

"A disciple asked a master
'By what token should a father
Vouch for his reputed son?'
Said the Master 'By the stripling
Howsoever late or early,
Like to the reputed father,
Growing, whether wise or foolish.'"
E. FITZGERALD.

"Hakim guft ki taqdir sabiq ast, wale
Bahich hal tu tadbir-i-khud faru magzar;
Ki gar muwafiq hukm-i-qazast tadbirat
Ba kam-i-dil shawi, az kar-i-khwish barkhurdar."
ANWAR-I-SUHEILI.

"'True' said the wise man 'fate preceeds, but still
Neglect in no case thine own plans for should
Thy counsels coincide with the high will
Of destiny then thine own actions would secure thee fruit to thy heart's wish.'" (EASTWICK).

"Hal nunabbi 'ukum bi'l 'akhsarina 'a'malan 'alladhina dhalla sa'iuhum fi'lhaiyati' dduniya wa hum yahsabuna 'annahum yuhsinuna sun'an, aula'ika kafaru bi'ayati rabbihim wa liqa'ihi."
KORAN, chap. 18.

"Shall we tell you who they are that have lost their labour most? Whose aim in the present life hath been mistaken, and that deem that what they do is right? They are those who believe not in the signs of the Lord or that they shall ever meet Him." (RODWELL).

"Halaka 'nnasu haulahu 'atashan
Wa huwa saqin yara wa la yasqi." GULISTAN, chap. 2.

"Men perished around him of thirst
And he was a cup-bearer who saw and would not give to drink."
(PLATTS).

"Hama yar-i-tu az bahr tarashand
Pae luqma hawadar-i-tu bashand;
Chu malat kahad az mihr-i-tu kahand
Ziyanat bahri sud-i-khwish khwahand;
Az in mushti rafiqan riyai
Buridan bihtar ast az ashnai." ANWAR-I-SUHEILI.

"Thy friends are all on parings set
Each loves thee for what he can get;
As thy wealth fails thee, love grows less
For their own ends thy fall they'd bless;
From such a band of false allies
To part, nor call them friends, were wise."

EASTWICK.

"Ham chunan dar fikr-i-an baitam ki guft
Pilbani bar lab-i-darya'e Nil;
Zir-i-payat gar badani hal-i-mur,
Hamchu hal-i-tust zir-i-pa'e pil."

"Just thus that couplet I recall, which said
On the Nile's bank he of the elephant:
'Wouldst thou know what the ant feels neath thy tread
Think if on thee my beast its foot should plant!'"

"Hamchu sange k'u shawad kul l'al nab,
Pur shawad u az sifat-i-aftab;
Wasf an sangi na manad andar u
Pur shawad az wasf-i-khur u pusht ru." JALALUDDIN RUMI.

"As a stone which is changed into a pure ruby
Is filled with the bright light of the sun,
In that stone its own properties abide not
It is filled with the sun's properties altogether."

WHINFIELD.

"Ham khuda khwahi, ham dunya dun,
In muhal ast, in khiyal ast, in junun." JALALUDDIN RUMI.

"You wish to have both God and the base world together,
This is impossible, ridiculous and mad."

"Hangam-i-sabuh ey sanam-i-farrukh pai
Bar saz taranae wa pish awar mai,
K'afgand bakhak sad hazaran Jam wa Kai
In amadan-i-Tir mah wa raftan Dai." OMAR KHAYYAM.

"Angel of joyful foot! the dawn is nigh
Pour wine and lift thy tuneful voice on high,
Sing how Jamsheds and Khosraus bit the dust
Whelmed by the rolling months from Tir to Dai."

(WHINFIELD).

"Haqq firistad ambiyara bahri in
Ta juda gardad za ishan kufr wa din;
Mumin wa kafir, Mussalman wa Jahud
Pish az ishan jumla yaksan namud." JALALUDDIN RUMI.

"God sent the prophets for this purpose
Namely to sever infidelity from faith,
Infidel and faithful, Mussalman and Jew,
Before the prophets came, seemed all as one." WHINFIELD.

"Haramash buwad n'imat-i-badshah
Ki hangam-i-fursat na darad qarar;
Majal-i-sukhan ta nabini za pesh
Ba behuda guftan mabar qadr-i-khwish." GULISTAN, chap. 1.

"Let him not hope kings' favours who omits
To watch the moment which his prayer befits.
Till thou observest the just time for speech
Do not by useless words thy cause impeach."
(EASTWICK).

"Haram dar pishat wa harami dar pas; agar rafti burdi, agar khufti, murdi." GULISTAN, chap. 2.

"The sanctuary is before thee, and the robber behind: if thou goest on thou wilt obtain thy object; if thou sleepest, thou wilt die."
EASTWICK.

"Har an dushman ki ba way ahsan kuni dust gardad magar nafs ki chandan ki madara bish kuni mukhalifat ziyadat kunad."
(GULISTAN, chap. 7).

"Every enemy on whom thou conferrest favours becomes a friend save lust, whose hostility increases the more thou dost gratify it."
(EASTWICK).

"Har an kas ki dar band-i-hirs uftad
Dihad khirman zindagani babad." PANDNAMA OF S'ADI.

"Whosoever falleth into the prison of avarice
Giveth the harvest of life to the winds." GLADWIN.

"Har anki tukhm-i-badi kisht wa chashm-i-niki dasht
Dimagh behuda pukht wa khiyal-i-batil bast;
Za gush pumba birun ar wa dad-i-khalq bidih,
Wa gar tu mina dihi dad, ruz-i-dadi hast." GULISTAN, chap. 1.

"Who sows ill actions and of blessing dreams
Fosters vain phantasies and idly schemes;
Unstop thy ears, thy people's wants relieve
If not, a day shall come when all their rights receive."
(EASTWICK).

"Har atish ki dast-i-qaza bar farukht
Hama fikr wa tadbirhara basukht." ANWAR-I-SUHEILI.

"When fate's hand the mighty flame has lit,
All thought, all counsel is consumed in it."
EASTWICK.

"Har bala'e k'az asman ayad
Garchi badigare qaza bashad
Bazamin narasida mi-guyad
Khana'e Anwari kuja bashad." (ANWARI).

"No sooner does any calamity coming from the sky reach the ground, than it asks, although it be destined for someone else, 'Where is the house of Anwari?'" (KUKA).

"Har chand ki rang wa bu-e-zebast mara
Chun lala rukh wa chu sar wa balast mara
M'alum nashud ki dar tarabkhana-e-khak
Naqqash-i-man az bahr-i-chi arast mara." OMAR KHAYYAM.

"What though 'tis fair to view, this form of man
I know not why the heavenly Artisan
Hath set these tulip cheeks and cypress forms
To deck the mournful walls of earth's divan."
WHINFIELD.

"Har char unsur and dar in digh ham bajush
Na khak bar qarar wa na nar wa nam wa hawa;
Gah khak dar libas-i-giya rafta az hawas;
Gah ab khud hawa shuda az bahr-i-in wala
Az rah-i-ittihad shuda ab atishi
Atish shuda za'ishq hawa ham dar in faza."
DIWAN-I-SHAMS-I-TABRIZ.

"All the four elements are seething in this cauldron (the world)
None is at rest, neither earth nor fire nor water nor air
Now earth takes the form of grass on account of desire
Now water becomes air for the sake of this affinity,
By way of unity water becomes fire
Fire also becomes air in this expanse by reason of love."
(NICHOLSON).

"Har chi girad 'illate illat shawad,
Kufr girad kamil, millat shawad." JALALUDDIN RUMI.

"Whatever a sick man eats is a source of sickness;
But if a saint imbibe infidelity, it becomes faith."
WHINFIELD.

"Har chi za ghaib ast be'aib ast." PERSIAN PROVERB.

"What the Unseen sends us cannot have defect."
(EASTWICK).

"Har dam az 'umr mirawad nafsi
Chun nigah mikunam, namanad basi;
Ey ki panjah raft wa dar khabi,
Magar in panj ruz daryabi." GULISTAN, (Preface).

"One breath of life each moment flies
A small remainder meets my eyes.
Sleeper! whose fifty years are gone
Be these five days at least thine own." (EASTWICK).

"Har dil ki dar u nur-i-muhabbat basarisht
Gar sakin-i-musjid ast wa gar za ahl-i-kanisht
Dar daftar-i-ishq har ki ra nam nawisht
Azad az duzakh ast wa farigh za bihisht." OMAR KHAYYAM.

"Hearts with the light of love illumined well
Whether in mosque or synagogue they dwell,
Have their names written in the book of love
Unvexed by hopes of heaven or fears of hell."
(WHINFIELD).

"Har du gun zambur khurdand az mahal
Lek shud z'in nish z'an digar 'asal
Har du gun ahu giya khurdand wa ab
Z'in yake sargin shud, wa z'an mushk nab,
Har du nai khurdand az ek abkhur
In yake khali wa an pur az shakar." JALALUDDIN RUMI.

"Both sorts of bee (*i.e.* bee and wasp) draw nourishment from one place but from this comes the sting and from that other the honey.
Both sort of deer feed on the same grass and water; by this only dung is produced, by that pure musk.
Both reeds (the common reed and the sugar-cane) are fed from one source; this one is hollow, while that one is full of sugar."
E. G. BROWNE.

"Hargiz na mirad an ki dilash zinda shud ba ishq
Sabatast bar jarida'e 'alam dawam-i-ma." HAFIZ ODE, 3.

"He whose soul by love is quickened never can to death be hurled,
Written is my life immortal in the records of the world."
(BICKNELL).

"Har ki aib-i-digaran pish-i-tu aurad wa shumard,
Bi-guman aib-i-tu pish-i-digaran khwahad burd."
GULISTAN, chap. 2.

"They who the faults of others bring to you
Be sure they'll bear to others your faults too."
(EASTWICK).

"Har ki ain-i-zulm pish nihad
Band ba dast wa pa'e khwish nihad;
Chand ruze agar sar afrazad
Dahrash akhir za pa dar andazad." ANWAR-I-SUHEILI.

"They who have chosen an unjust career
Do gyves on their own hands and feet impose
What though they should some days their heads uprear
Yet fortune in the end all such o'erthrows." EASTWICK.

"Har ki amad 'imarat-i-nau sakht
Raft wa manzil badigari pardakht
Wa an digar pukht hamchunin hawase
Wa in imarat basar naburd kase." GULISTAN (Preface).

"Each comer a new house erects
Departs,—the house its lord rejects.
The next one forms the same conceit
This mansion none shall ere complete." (EASTWICK).

"Har ki asudagi wa rahat just
Dil khud ra za bakht shad na kard;
Wa anki tarsid az jafa'e khamar
Qadah bada'e murad nakhurd." ANWAR-I-SUHEILI.

"Those easy souls who venture nought
Ne'er their hearts gladden with success
Who fear the revel's after-thought
With vinous aches and throbbings fraught
Ne'er drain the bowl of happiness." EASTWICK.

"Har ki ba pulad bazu panja kard
Sa'id-i-simin-i-khudra ranja kard;
Bash ta dastash babandad ruzgar
Pas bakam-i-dustan maghzash birar." GULISTAN, chap. I.

"He that has grappled with a hand of steel
Will in his silver arm the anguish feel;
Wait thou till fortune shall his hand restrain
Then at thy will, thou mayest thy foeman brain."
(EASTWICK).

"Har ki dar asl bad nihad uftad
Hich neki az u madar ummed,
Z'anki hargiz ba jihad natawan sakht
As kalaghsiyah baz sufid." ANWAR-I-SUHEIL.

"Expect no trace of goodness in the man
Who from the outset is by nature bad,
For by no efforts of thy making can
A white hawk from a dingy crow be had."
EASTWICK.

"Har ki faryad-ras-i-ruz-i-musibat khwahad,
Gu dar ayyam-i-salamat bi jawanmardi kush;
Bandae khalqa ba gush ar nanawazi birawad
Lutf kun, lutf ki big'anah shawad khalqa ba gush."
GULISTAN, chap. I.

"He who in adversity would succour have
Let him be generous while he rests secure.
Thou that reward'st him not, wilt lose thy slave
Though wearing now thy ring.* Wouldst thou secure
The stranger as thy slave, to him be kind
And by thy courtesy enslave his mind." EASTWICK.

* The ring in the ear is the badge of servitude in the East.

'Har ki 'ilm shud ba sakha wa karm'
Band nashayad ki nihad bar daram
Nam-i-nekui chu birun shud bikui
Dar natawani ki bi bandi birui." GULISTAN, chap. 7.

"Whom mankind with the name of 'generous' grace
Must on his dirhems no restrictions place;
When our good fame pervades the public street,
We must no suitor with denial meet." EASTWICK.

"Har ki iman tura kandan wa paiwastan guft
Bayad an qaul pasandida az u bipasandi;
Hasil m'ana an kandan wa paiwastan chist?
Yane az khalq kani dil, bakhuda paiwandi."
JAMI, BEHARISTAN, chap. 1.

"Whoever told thee that faith is 'to dig up and unite,'
Thou must approve of his laudable definition.
What is the meaning of to uproot and to join?
It is to sever thy heart from creatures, and unite it to the Creator."
REHATSEK.

"Har ki mazrui-i-khud khurad bi khawid,
Waqt-i-kirmanash khusha bayad chid
Pand-i-Saadi ba gush-i-dil bishnau
Rah chunin ast, mard bash, wa birau." GULISTAN, Preface.

"Who eat their corn while yet 'tis green,
At the true harvest can but glean.
To Saadi's counsel let thy soul give heed,
This is the way, be manful and proceed." (EASTWICK).

"Har kira bashad za sina fath bab
U za har zarra bibinad aftab." JALALUDDIN RUMI.

"He, the door of whose breast has been opened, sees the sun reflected in every atom."

"Har kira jama parsa bini
Parsa dan wa nik mard angar;
War nadani ki dar nihanash chist
Muhtasibra darun-i-khana chi kar?" GULISTAN, chap. 2.

"When thou dost one in saintly vestments find
Doubt not his goodness or his sanctity.
What though thou knowest not his inmost mind
Not within doors need the policeman pry." (EASTWICK).

"Har kira jah wa daulatast wa badan
Khatir khasta dar nakhwahad yaft;
Khabarash dih ki hich daulat wa jah
Basara'e digar nakhwahad yaft." GULISTAN, chap. 8.

" Tell those to whom rank, wealth are given
Who care not for the sons of pain,
That in the bright abodes of heaven
They neither wealth nor rank will gain." EASTWICK.

" Har ki ra khwabgah akhir bada mushti khakast,
Gu 'chi hajat ki bar aflak kashi aiwan ra?'" HAFIZ ODE, 7.

" As earth, two handfuls yielding, shall thy last couch supply,
What need to build thy palace aspiring to the sky." BICKNELL.

" Har ki tigh-i-sitam kashad birun
Falakash ham badan birizad khun." ANWAR-I-SUHEILI.

" Whoever dares unsheathe the tyrant's sword
Blood will for that from heaven on him be poured."
EASTWICK.

" Har muhal az dast-i-u mumkin shawad
Har harun az bim-i-u sakin shawad.
Akma wa abras chi bashad murda niz,
Zinda gardad za afsun-i-an aziz.
Kamtarin karash bahar ruz an buad
K'u sih lashkar ra rawana mikunad." JALALUDDIN RUMI.

" Impossibities are possible to Him,
The stubbornest is docile when His will curbs whim,
The blind from birth, the leper, e'en the dead arise
Whole, sound, whene'er the Omnipotent ' Come forth !' but cries.
His smallest daily toil, a work-like pleasure still,
Is to send forth three armies, bound to work His will."
(REDHOUSE).

" Har nafas awaz-i-ishq mirasad az chap wa rast
Ma ba falak mi-rawem 'azm-i-tamasha kirast."
DIWAN-I-SHAMS-I-TABRIZ.

" Every moment the voice of Love is coming from left and right
We are bound for heaven ; who has a mind to sight-seeing?"
(NICHOLSON).

" Har naqshra ki didi jinsash za lamakanast,
Gar naqsh raft gham nest, aslash chu jawidanast,
Har surate ki didi, har nuqta ki shunidi,
Bad-dil mashu ki raft zira na an chunanast."
DIWAN-I-SHAMS-I-TABRIZ.

" Every form you see has its archetype in the placeless world,
If the form perished, no matter, since its original is everlasting,
Every fair shape you have seen, every deep saying you have heard,
Be not cast down that it perished, for that is not so."
(NICHOLSON).

"Har nuqta k'ayad az lab wa dandan chu gauhar ist
Khush an ki sakht ganj-i-gauhar darj sina ra." JAMI, BIHARISTAN.

"Every maxim uttered by the mouth and teeth is a jewel,
Happy is he who has made of his breast a casket of jewels."
REHATSEK.

"Har zarra ki dar ru-e-zamini buzast
Khur shezarkhi zuhra jabini buzast
Gard az rukh-i-naznin bazaram fishan
K'an ham rukh wa zulf-i-naznini buzast." OMAR KHAYYAM.

"Each grain of dust that on the ground is shed
Was once a Venus brow or sunny head,
Blow the dust gently from thy cheek fair maid
'Twas once a curl whose owner now lies dead."
WHINFIELD.

"Hasil-i-kargah kaun wa makan, in hama nist
Bada pish ar, ki asbab-i-jahan, in hama nist,
Az dil wa jan sharf-i-suhbat-i-janan gharzast
Hama anast; wagarna dil wa jan in hama nest." HAFIZ ODE, 88.

"The profits of earth's labouring place as nothing are,
Bring wine! the things of time and space as nothing are.
Love's converse high is heart and spirit's goal,
Yea, all is this; else heart and soul as nothing are."
BICKNELL.

"Hasil na shawad riza-i-Sultan
Ta khatir-i-bandagan na jui,
Khwahi ki khuda bar tu bakshad
Ba khalq-i-khuda kun nikui." GULISTAN, chap. I.

"The Sultan's praise thou can'st not gain
Till thou can'st win his people's heart,
Wouldst thou God's pardoning grace obtain
Then to his creatures good impart." (EASTWICK).

"Hast bar mardum ala gauhar
Bukhul za asraf pasandidatar." ANWAR-I-SUHEILI.

"Men of a noble nature less eschew
The parsimonious than the profligate." EASTWICK.

"Hawa'e nafs mahar ast wa khalq chun shuturan
Baghair-i-an shutur-i-mast-ra mahar magir."
DIWAN-I-SHAMS-I-TABRIZ.

"Sensual desire is a bridle and men are as camels
Do not suppose there is any bridle except that for the senseless camel."
(NICHOLSON).

"Hazar bar charagah khushtar az maidan
Wa lekin asp nadarad bidast-i-khwish 'anan." GULISTAN, chap. 8.

"Far better is the pasture than the battle-plain
But the horse guides not for himself the rein."
EASTWICK.

"Hazar khwish ki begana az khuda bashad
Fida'e ek tan-i-begana k'ashna bashad." GULISTAN, chap. 2.

"Thou for one friendly stranger sacrifice
A thousand kinsmen who their God despise."
(EASTWICK).

"Hazar kun za dud-i-darunha'e-rish,
Ki rish-i-darun 'aqibat sar kunad;
Baham bar makun ta tawani, dili,
Ki ahe jahane baham bar zanad." GULISTAN, chap. 1.

"Beware of the sigh of the wounded heart,
For the secret sore you'll too late discern;
Grief, if thou canst to no bosom impart,
For the sigh of a grief will a world o'erturn."
(EASTWICK).

"Hazar naqsh bararad zamana wa na bud
Yake az an chi dar aina'e tasawwar ma'st." ANWAR-I-SUHEILI.

"Fortune in all her changes showed me nought
Such as I pictured in the glass of thought." EASTWICK.

"Hich 'ashiq khud na bashad wasl-ju
K'az na mashuqash buwad juy'e u." ANWAR-I-SUHEILI.

"No lover ever seeks union with his beloved,
Without his beloved seeking him in turn."

"Hich bang-i-kaf zadan ayad badar
Az yake dast tu bi dast digar;
Tishna mi nalid ki ku ab gawar
Ab ham nalid ki ku an ab khwar,
Jazb abist an atsh dar jan-i-ma
Ma azan u wa u azan-i-ma." JALALUDDIN RUMI.

"The noise of clapping of hands is never heard
From one of thy hands unaided by the other hand
The man athirst cries, 'Where is delicious water?'
Water too cries 'Where is the water-drinker?'
This thirst in my soul is the attraction of the water
I am the water's and the water is mine." (WHINFIELD).

"Hichkas nazanad bar darakht-i-bi-bar sang." GULISTAN, chap. 1.

"None cast stones at trees save fruit be there."
(EASTWICK).

"Hich kas rah sue bala na yaft,
Ta qadam az himmat wa ala na yaft;
Martaba ju ki barai ba mah
Kas na khurad sharbat-i-baran ba chah." ANWAR-I-SUHEILI.

"None ever found the way on high to rise,
Till he obtained the step of high emprise
Seek rank, that to the moon thou mayest mount
None drink cloud-water from a well's low fount."
EASTWICK.

"Hich kas 'ukda'i az kar-i-jihan baz na kard
Har ki amad girihi chand barin tar fuzud." (ANON).

"No one yet hath unravelled a knot from the skein of the Universe,
And each who came and essayed the same but made the tangle worse."
(E. G. BROWNE).

"Hich name bi haqiqat didai?
Ya za Gaf wa Lam 'gul' chidai?
Ism khwandi rau, musamma ra bi ju,
Mah ba bala dan na andar ab ju;
Gar za nam wa harf khwahi bugzari
Pak kun khudra za khud han yaksari." JALALUDDIN RUMI.

"Know you a name without a thing answering to it?
Have you ever plucked a rose (Gul) from Gaf and Lam?
You name His name; go seek the reality named by it.
Look for the moon in heaven, not in the water.
If you desire to rise above mere names and letters
Make yourself free from self at one stroke." (WHINFIELD).

"Hich ni 'mat bihtar az farzand nist
Juz ba jan-i-farzand ra paiwand nist;
Hasil az farzand gardad kam-i-mard
Zinda az farzand manad nam-i-mard,
Chashm-i-tu ta zinda rushan badu'st,
Khak-i-tu chun murda gulshan badu'st
Dast-i-tu girad agar ufti za pae
Payat amba shud agar manad bajae." JAMI, SALAMAN AND ABSAL.

"Is any blessing better than a son?
Man's prime desire; by which his name and he
Shall live beyond himself; by whom his eyes
Shine, living and his dust with roses blows,
A foot for thee to stand on; he shall be
A hand to stop thy falling." E. FITZGERALD.

"Hifz-i-shah bayad chunan k'az astan-i-u 'abur
Dar zamir-i-banda'e wa azad natawanad guzasht;
Dar harim hurmat 'izzash ki sar-i-daulat ast
Murgh natawanad parid, wa bad natawanad guzasht."
JAMI, BIHARISTAN.

"The Shah is to be so guarded, that to overstep his threshold
Must not enter the head of a slave or a freedman;
To the sanctuary of his honour which is the seat of dominion
No bird can fly, no wind can penetrate." (REHATSEK).

"Hijab-i-chihra'e jan mi shawad ghubar-i-tanam
Khusha dame ki az in chihra parda bar fikanam
Chunin qafas na sazai chu man khushilhanist
Rawam bagulistan-i-Ridhwan ki murgh-i-an chamanam."
HAFIZ ODE, 385.

"The dust of my corporeal frame has my spirit's features veiled,
That veil removed which hides that face, what delight shall then be hailed!
A songster of my own sweet strain ill befits this cage's tie
Fain to Rizvan's parterre I'd soar, for yon meadow's bird am I."
(BICKNELL).

"Hikmat talab wa buzurgi amuz
Ta bih gardad ruzat az ruz." ANWAR-I-SUHEILI.

"Seek wisdom, study greatness that men aye
May note thy morrow happier than to-day."
(EASTWICK).

"Himmat darwish chu hamrah shawad
Khwajah za asrar-i-dil agah shawad;
Har ki za ma'na khabre yaftast
Az dil sahib-i-nazare yaftast." ANWAR-I-SUHEILI.

"With whom the blessings of the pious go,
He learns the secrets of the heart to know;
Whoe'er have fathomed wisdom's mysteries
Have learned them through the teaching of the wise."
EASTWICK.

"Hin bidih, ey zagh, jan wa baz bash,
Pish tabdil khuda jan-baz bash;
Taza me gir, wa kuhan ra me sipar,
Ki har imsalat fazunast az sih bar." JALALUDDIN RUMI.

"Ah! O crow, give up this life and live anew!
In view of God's changes cast away your life!
Choose the new, give up the old,
For each single present year is better than three past."
(WHINFIELD).

"Hin makun khud-ra khasi rahban mashu
Z'an ki 'iffat shahwat ra girau;
Bi hawa, nahi az hawa mumkin na bud
Ham ghaza ba murdagan natawan namud." JALALUDDIN RUMI.

"Ah! make not thyself a eunuch, become not a monk,
Because chastity is mortgaged to lust.
Without lust, denial of lust is impossible,
No man can display bravery against the dead." WHINFIELD.

"Hin subh damid wa daman-i-shab shud chak
Barkhiz wa sabuh kun chira'i ghamnak.
Mi-nush, dila, ki subh bisyar damad
U rue ba ma karda wa ma rue bakhak." OMAR KHAYYAM.

"See! the dawn breaks and rends night's canopy;
Arise! and drain a morning draught with me!
Away with gloom! full many a dawn will break
Looking for us, and we not here to see." WHINFIELD.

"Hirs ast ki jumla ra ba dam andazad
Wa andar talab-i-mal haram andazad
Hirs ast ki jumla khalq ra za asaish
Baz arad wa dar ranj-i-mudam andazad." ANWAR-I-SUHEILI.

"'Tis greed which doth enmesh all living; greed
That makes us follow most unrighteous gain;
Greed robs all creatures of the rest they need
And steeps their being in perpetual pain." EASTWICK.

"Hushyar-i-huzur wa mast-i-ghurur
Bahr-i-tauhid wa gharqa'e gunahem,
Ganj dar astin wa kisa tihi
Jam-i-gitinuma wa khak-i-rahim." HAFIZ, ODE, 418.

"Meek in the Presence, with conceit we're drunk,
Seas of the unity, in sin we're sunk;
With treasure in our sleeves, with empty purse,
We, though road-dust, reflect the universe." (BICKNELL).

"Hubbu 'salamati yathni 'azma sahibihi
'Ani 'lma'ali wa yughri 'lmara bi'lkasali;
Fa'in janahta ilaiha fa'ttakhidh nafaqan
Fi'lardhi au sullaman fi 'ljawwi f'atazili
Wa d'a ghimara 'l'ula lilmuqqadimin 'ala
Rukubiha wa'qtan'i minhunna bi'lbalali." TUGHRAI.

"Ah Selim! shall the spells of ease
Thy friendship chain, thine ardour freeze
Wilt thou, exhausted thus decline
Each gen'rous thought, each bold design?
Then far from men some cell prepare
Or build a mansion in the air—
But yield to those ambition's tide
Who fearless on its waves can ride,
Enough for thee, if thou receive
The scattered spray the billows leave." J. D. CARLYLE.

" Hujjatash in ast wa guyad har dame
Gar budi chize digar, man didame,
Gar nabinad kudake ahwal aql
Aqile hargiz kunad az aql naql
War nabinad aqile ahwal-i-ishq
Kam na gardad mah niku fal ishq." JALALUDDIN RUMI.

" His argument is this ; he says again and again
'If there were aught beyond this life, we should see it.'
But if the child sees not the state of reason,
Does the man of reason therefore forsake reason ?
And if the man of reason sees not the state of love
Is the blessed moon of love thereby eclipsed ?" WHINFIELD.

" Hujum-i-nafs wa hawa k'az sipah-i-shaitanand
Chu zur bar dil mard-i-khuda-parast aurad,
Bi juz junud hikayat rahnumayan-ra
Chi tab an gah bar an rahzanan shikast arad."
JAMI BEHARISTAN, chap. I.

" When passion and lust which are combatants for Satan
Assail the heart of a God-fearing man,
Only the armies of maxims of directors
By their power defeat those highway robbers." (REHATSEK).

" Hukama gufta and 'a'lamat ahmaqi panj chiz ast, awwal talab-i-manfa'at-i-khwish dar mazzarat-i-digaran kardan, duyam sawab-i-akhirat bi riyazat wa ibadat chashm dashtan, siyum ba durusht gui wa tund khui ba zanan ishqbazi namudan, charam ba tan asani wa rahat daqqaiq-i-'ulum danistan, panjam bi wafadari wa ra'iyat haqquq yari tawaqq'i dusti az mardum namudan."
ANWAR-I-SUHEILI.

" Sages have said : ' five things are marks of folly : first, to seek one's own advantage by injuring others ; secondly, to look for the rewards of the future life without mortifying the flesh and piety ; thirdly, to make love to women with rough language and ill temper ; fourthly, to expect to learn the niceties of science in slothful indulgence and ease ; fifthly, to expect friendship from men without being faithful and observing the duties of a friend." EASTWICK.

" Hukm-i-Sultan ba shan-i-atish wa ab
Dar dame 'alame kharab kunad,
Pas chunin hukmra rawa na bud,
Ki shah az rue iztirab kunad." ANWAR-I-SUHEILI.

" Like a fierce fire or a raging ocean
Commands of monarchs may destroy a world ;
It fits not then in times of wild emotion
The thunders of their will be round them hurled."
EASTWICK.

Huma'e chun tu aliqadr hirs-i-ustukhan bakti?
Darigh an saya'e himmat ki ba murdar afghandi!"

ANWAR-I-SUHEILI.

"Can a phœnix such as thou condescend to carrion?
Fie! that such a glorious shadow o'er a carcase should be thrown."

(EASTWICK).

"Humai bar hama murghan az an sharaf darad
Ki ustukhwan khurad wa ta'ire niazarad." GULISTAN, chap. 1.

"The Huma (Phœnix) is for this of birds the king
It feeds on bones and hurts no living thing." (EASTWICK).

"Hunar chashma'e zayinda ast wa daulat-i-payinda, wa agar hunarmand az daulat biuftad gham nabashad, ki hunar dar nafs-i-khud daulatast." GULISTAN, chap. 7.

"Knowledge is an ever-springing fountain, and a source of enduring wealth, and if an accomplished person ceases to be wealthy it matters not, for his knowledge is wealth existing in his mind itself." (EASTWICK).

"Hunar chu mushk buwad, agar nihan manad,
Za faiz raiha'e u mashamra khabar ast." ANWAR-I-SUHEILI.

"Like musk is moral worth; from sight concealed,
'Tis by its odour to the sense revealed." EASTWICK.

"Hunar na mi-kharad ayyam z'an shikasta dilam
Kuja rawam ba tajarat badin kasad mita'." ANWAR-I-SUHEILI.

"These times refuse to purchase merit, therefore breaks my heart,
For gear then so unvalued where shall I go seek a mart?"

EASTWICK.

"Hunarwar chunin zindagani kunad
Jafa binad wa mihrbani kunad." BOSTAN OF S'ADI, chap. 4.

"The skilful one possesses life in this way,
He suffers violence and exercises kindness." (CLARKE).

"Husni-in nazm az bayan mustaghnist,
Ba furugh-i-khur kase juyad dalil?
Afrin bar kilki naqqashi ki dad
Bikri m'ana ra chunin husni jamil.
Kas niyarad guft ramzi z'in namat
Kas nadanad suft durri z'in qabil." HAFIZ.

"The beauty of these verses baffles praise
What guide is needed to the solar blaze?
Extol that artist by whose pencil's aid
The virgin Thought so richly is arrayed;
By me as by none else are secrets sung,
No pearls of poesy like mine are strung." BICKNELL.

"Husn-i-mah-ra ba tu sanjidam bi-mizan-i-kiyas
Palle-i-mah bar falak shud, u tu mandi bar zamin." (Rasikh).

"I weighed thy beauty against that of the moon in the balance of my judgment:
The scale containing the moon flew up to heaven, and thou were left on the earth." (E. G. Browne).

"Husnu dhanika bi'l'ayyami m'ajazatun
Fadhunna sharran wa kun minha 'ala wajali
Ghadha 'lwafa'u wa fadha 'lghadru w'anfajarat
Masafatu 'lkhulfi baina 'lqauli wa'l'amali." Tughrai.

"Too long my foolish heart had deemed
Mankind as virtuous as they seemed;
The spell is broke, their faults are bare,
And now I see them as they are,
Incredulous, I listen now
To every tongue and every vow,
For still there yawns a gulf between
Those honied words and what they mean."
J. D. Carlyle.

"Huwa 'lladhi ja'ala 'shshamsa dhiy'an wa'lqamara nuran wa qaddarahu manazila litalamu 'adada' ssinina wa' lhisaba, ma khalaqa 'llahu dhalika illa bi'lhaqqi yufassilu 'layati liqaumin ya'lamun." Koran, chap. 10.

"It is He who hath appointed the sun for brightness and the moon for a light, and hath ordained her stations that ye may learn the number of years and the reckoning of time. God hath not created all this but for the truth. He maketh His signs clear to those who understand."
(Rodwell).

"Huwa 'lladhi 'arsala rasulahu bi'lhuda wa dini 'lhaqqi liudhirahu ala 'ddini kullihi wa lau kariha 'lmushriqin." Koran, chap. 61.

"He it is who hath sent His apostle with guidance and the religion of truth, that, though they detest it who join other gods with God, He may make it victorious over every other religion." (Rodwell).

"Huwa 'lladhi madda 'l'ardha wa ja'ala fiha rawasia wa 'anharan wa min kulli 'ththamarat ja'ala fiha zaujaini 'thanaini yughshi 'llaila 'nnahara 'inna fi dhalika l'ayatin liqaumin yatafakkarun."
Koran, chap. 13.

"He it is who hath outstretched the earth and placed on it the firm mountains and rivers; and of every fruit He hath placed on it two kinds: He causeth the night to enshroud the day. Verily in this are signs for those who reflect." (Rodwell).

"Huwa 'lladhi yurikumu 'lbarqa khaufan wa tama'an wa yunshi'u 'ssahaba 'ththiqal." Koran, chap. 13.

" He it is who maketh the lightning to shine unto you for fear, and for hope of rain, and who bringeth up the laden clouds." (RODWELL).

" Huzuri gar hami khwahi, az u ghaib ma shu, Hafiz,
Mata ma talqa man tahwa, d'ai 'ddunya wa ahmilha."

HAFIZ ODE, 1.

" If joy by thy desire, O Hafiz,
From Him far distant never dwell;
' As soon as thou hast found thy loved one,
Bid to the world a last farewell." (BICKNELL).

" Idfa 'b'illati hia 'ahsanu fa'idha 'lladhi bainaka wa bainahu 'adawatun ka'annahu wahiyyun hamim." KORAN, chap. 41.

" Turn away evil by what is better, and lo! he between whom and thyself was enmity shall be as though he were a warm friend."
(RODWELL).

" 'Idh 'akhadha rabbuka min bani Adama min dhuhurihim dhur riyyatahum wa 'ashhadahum ala 'anfusihim 'alastu birabbikum qalu bala." KORAN, chap. 7.

" When thy Lord brought forth their descendants from the reins of the sons of Adam, and took them to witness against themselves, ' Am I not' said He ' your Lord.' They said ' Yes.' " (RODWELL).

" Idha balaghati 'ttaraqia, wa qila man raqin, wa dhanna 'annahu 'lfiraq, wa'ltaffati 'ssaqu bi 'ssaqi, ila rabbika yanma'idhin 'lmasaq."
KORAN, chap. 75.

" When the soul shall come up to the breast-bone, and there shall be a cry ' Who is the magician to restore him?' and the man feeleth that the time of his departure is come, and when one leg shall be enlaced with the other, to thy Lord on that day shall he be driven on." (RODWELL).

" Idha 'ftakara 'lyahudiyyu nadhara fi hisabihi 'l'atiq."

ARAB PROVERB.

" When the Jew grows poor, he looks into his old accounts."
D. STEWART.

" ' Idha ja'i nasru 'llahi wa 'lfathu, wa ra'aita 'nnasa yadkhuluna fi dini 'llahi 'afwajan, fasibbih bihamdi rabbika w'astaghfirhu, 'innahu kana tawaba." KORAN, chap. 110.

" When the help of God and the victory arrive, and thou seest men entering the religion of God by troops; then utter the praise of thy Lord, and implore His pardon; verily He loveth to turn in mercy."
(RODWELL).

" Idha shabi'a 'lkamiyyu yasulu batshan
Wa khawi 'lbatni yabtushu bi'lfirari." GULISTAN, chap. 1.

" The well-fed warrior will with ardour fight,
The starved will be as ardent in his flight." (EASTWICK).

"'Idha 'shshamsu kuwwirat, wa'idha 'nnujumu 'nkadarat, wa'idha 'ljibalu suyyirat, wa'idha 'l'isharu 'uttilat, wa'idha 'lwuhushu hushirat, wa'idha 'lbiharu sujjirat, wa'idha 'nnufusu zuwwijat, wa idha l'mauudatu su'ilat biayya dhambin qutilat, wa'idha 'ssuhufu nushirat wa'idha 'ssama'u kushitat wa'idha 'ljahimu su'irat, wa'idha 'ljannatu 'uzlifat, 'alimat nafsun ma 'ahdharat." KORAN, chap. 81.

"When the sun shall be folded up, and when the stars shall shoot downwards, and when the mountains shall be set in motion, and when the camels ten months gone with foal shall be abandoned, and when the wild beasts shall be gathered together, and when the seas shall be swollen, and when souls shall be paired with their bodies, and when the damsel that had been buried alive shall be asked for what crime she was put to death, and when the leaves of the Book shall be unrolled, and when the heaven shall be stripped away, and when hell shall be made to blaze, and when Paradise shall be brought near, every soul shall know what it hath produced." (RODWELL).

"'Idha zulzilati 'l'ardhu zilzalaha wa'akhrajati 'l'ardhu 'asqalaha wa qala 'l'insanu ma laha yaumaidhin tuhaddithu 'akhbaraha bi'anna rabbaka 'auha laha." KORAN, chap. 99.

"When the earth with her quaking shall quake and the earth shall cast forth her burdens, and man shall say 'what aileth her?' On that day shall she tell out her tidings because thy Lord shall have inspired her." (RODWELL).

"'Ilaj waqi'a pish az wuqu 'bayad kard,
Darigh sud na darad chu raft kar az dast." ANWAR-I-SUHEILI.

"Think of the cure before the thing occurs
He grieves in vain who till 'tis past defers." EASTWICK.

"I'lamu 'annama 'lhayatu 'ddunya la'ibun wa lahwun wa zinatun wa tafakharun bainakum wa takatharun fi'lamwali wa'lauladi kamathali ghaisin a'jaba 'lkuffara nabatuhu thumma yahhiju fatarahu musfaran thumma yakunu hutaman." KORAN, chap. 57.

"Know ye that this world's life is only a sport and pastime and show, and a cause of vainglory among you. And the multiplying of riches and children is like the plants which spring up after rain, whose growth rejoiceth the husbandman; then they wither away and thou seest them all yellow; then they become stubble." (RODWELL).

"'Il'aqi 'l'asala wa la tasal." MAQAMAT OF HARIRI, (44).

"Lick up the honey and ask no questions."
STEINGASS.

"Ilm bi amal chu mum bi 'asal." ANWAR-I-SUHEILI.

"Learning without practice is like wax without honey."

"Imruz dar an kush ki bina bashi
Hairan-i-jamal-i-an dilara bashi,
Sharmat bada chu kudakan dar shab-i-'id
Ta chand dar intizar-i-farda bashi?" AKHLAK-I-JALALI.

"To-day aspire to this that thou may'st obtain sight
That thou may'st be enraptured with the charms of the beloved object,
Shame on thee! How long like children on the eve of a festival
Wilt thou still fondly anticipate the morrow?" (ASIATIC JOURNAL).

"Inda hububi 'nnashirati 'ala 'lhima
Tamilu ghusunu 'lbani, la'lhajaru 'ssaladu."

"When the scattering winds blow over the meadows
The branches of the ben-tree bend, not the hard rock."
GULISTAN, chap. 2.

"'Indahu mafatihu 'lghaibi la ya'lamuha illa huwa wa y'alamu ma fi'lbarri wa 'lbahri wa ma tasqutu min waraqatin illa ya'lamuha wa la habbatin fi dhulmati 'l'ardhi wa la ratbin wa la yabisin illa fi kitabin mubin." KORAN, chap. 6.

"With Him are the keys of the secret things; none knoweth them but He: and He knoweth whatever is on the land and in the sea, and no leaf falleth but He knoweth it; neither is there a grain in the darknesses of the earth nor a thing green or sere but it is noted in the perspicuous Book."
(RODWELL).

"In daira'e jahan chu angushtarist
Bi hich shake naqsh-i-naginash ma em." OMAR KHAYYAM.

"This circle of the universe resembles a ring,
Unquestionably we are the signet engraved on its bezel."
(NICHOLSON).

"In hama hich ast chun mi bugzarad
Bakht wa takht wa amr wa nahi wa gir wa dar
Nam-i-nik-raftagan za'i makun
Ta bamanad nam nikat bar qarar." GULISTAN, chap. 1.

"These are no more than trifles swiftly sped,
Fortune and throne, command and conquest—all.
Destroy not thou the good name of the dead
That thy fame, too, may last and never fall." (EASTWICK).

"In hukm wa ghurur wa khashm ta chand
Hast az tu buzurgtar khudawand,
Ey khwaja'e Arslan wa Aghush
Farman-dih-i-khud ma kun faramush." GULISTAN, chap. 7.

"Soon must thou anger, rule, and pride resign
There is a Lord whose sway surpasses thine
Thou'rt master of Arslan * and Aghush * yet
Beware, lest thine own master thou forget." EASTWICK.

* Names of slaves.

"In huwa illa wahiun yuha allamahu shadidu 'lquwa dhu mirratin fa'stawa wa huwa bilu'fuki 'l'ala, thumma dana fatadalla, fakana qaba qausaini au 'adna, fa'auha ila 'abdihi ma 'auha."

KORAN, chap. 53.

"Verily the Koran is no other than a revelation revealed to him; one terrible in power taught it him, endued with understanding. With even balance stood he, and he was in the highest point of the horizon; then came he nearer and approached closely, and was at the distance of two bows or even closer, and he revealed to his servant what he revealed."

(RODWELL).

"In jahan ba misal mur dar ast
Gargasan gird-i-u hazar hazar
In mar anra hamizanand mukhallab
An mar inra hamizanand minqar.
Akhiru 'l'amr bar parand hama
Wa za hama baz manad in murdar." ANWAR-I-SUHEILI.

"The world is to a carrion-carcase like
Round which a myriad vultures without pause
A contest wage. These with their talons strike
Those who in turn wound them with beak and claws
At length they spread their wings and soaring quit
Their evil prey, nor can they taste or come near it."

EASTWICK.

"In jahan kuhast wa fi'l-i-ma nida
Sue¸ma ayad nidaha ra sada;
Garchi¸diwar afganad saya'e daraz
Baz gardad sue u an saya baz." ANWAR-I-SUHEILI.

"The world a hill is and our acts a shout
And back the hill to us the echo spurns
Though long the shadow that a wall throws out,
That shadow dwindling to the wall returns." EASTWICK.

In jam'a-i-akabir ki manasab darand
Az ghussa wa gham za jan-i-khud bizarand
Wa ankas ki asir-i-hirs chun ishan nest
Wa in tarfa ki admish mi nashumarand." OMAR KHAYYAM.

"Strange! the great lord, the wealthy citizen
Find their own lives a burden sore, but when
They meet with poorer men, not slaves to sense,
They scarcely deign to reckon them as men."

(WHINFIELD).

"In kana lirrahmani waladun, fa'ana 'awwalu 'l'abidin."

KORAN, chap. 43.

"If the God of mercy had a son, the first then would I be to worship him."

(RODWELL).

"In ki mibinam ba be dar ast, ya rabb, ya bakhwab,
Khwishtan ra dar chunin ni'mat pas az chandin 'azab."

ANWAR-I-SUHEILI.

"In slumber see I this my God, or with my waking eyes
Myself in plenty such as this after such agonies?"

EASTWICK.

"In mahalla wa in martahala, wa inna fi 'ssafari idh madhu mahala
Astathara 'llahu bi 'lwafa wa b'il'adli wa wala 'lmalamata 'rrajala."

ABU'L ALA.

"Truly there is a time for resting and a time for travelling, and a time for the traveller to linger. God has claimed for himself justice and faithfulness and assigned the blame to man." D. S. MARGOLIOUTH.

"'Inna 'anzalnahu fi lailati 'lqadri, wa ma 'adraka ma lailatu 'lqadri, lailatu 'lqadri khairun min 'alfi shahrin, tanazzalu 'lmala-'ikatu wa'rruhu fiha bi'idhnin rabbihim min kulli 'amrin, salamun hia hatta matla'i 'lfajri." KORAN, chap. 97.

"Verily we have caused It to descend on the night of power, and what shall teach thee what the night of power is? The night of power is better than a thousand months. Therein descend the angels and the Spirit by permission of their Lord for every matter; all is peace until the breaking of the morn." (RODWELL).

"Inna 'aradhna 'l'amanata ala 'ssamawati wa'l'ardhi wa'ljibali fa'abaina 'an yahmilnaha wa 'ashfaqna minha wa hamalaha 'l'insanu innahu kana dhaluman jahulan." KORAN, chap. 33.

"Verily we proposed to the heavens and to the earth and to the mountains to receive the Faith, but they refused the burden and they were afraid of it. But man undertook to bear it for he is unjust, senseless."

(RODWELL).

"Inna 'ash'ara baitin anta qa'iluhu,
Baitun yuqalu, idha 'anshadtahu, Sadaqa." ZUHAIR.

"Of all the verses which thou hast made, the fairest in praise is that whereof, when they hear men say 'Yea, that is the truth.'"

(C. J. LYALL).

"'Inna bilsh'ibi 'lladhi duna Sal'in laqatilan damuhu ma utallu
Khalaffa 'l'ib'a 'alayya 'ana bi 'lib'a lahu mustaqillu."

TA'ABBATA SHARRAN.

"In the cleft of the rocks below Sal' is lying
One slain whose blood drips not without vengeance
He left the burden to me and departed
And I take up the load lightly and bear it." C. J. LYALL.

"Inna 'dhdhanna la yughni mina 'lhaqqi shaian." KORAN, chap. 53.

"Truly mere conceit can profit nothing against the truth."
(RODWELL).

"Inna khalaqnakum min dhakarin wa 'untha wa ja'alnakum shu'uban wa qaba'ila lita'arafu 'inna 'akramakum 'inda 'llahi 'atqakum." KORAN, chap. 49.

"Verily we have created you of a male and of a female, and we have divided you into peoples and tribes, that ye might take knowledge one of another. Truly the most worthy of honour in the sight of God is he who feareth Him most." RODWELL.

"Inna khulasata 'ljauhari tadharu bi 'ssabki, wa yadu 'lhaqqi tasd'au rida'a 'shshakki." MAQAMAT OF HARIRI, chap. 2.

"Truly the purity of the gem is shown by the testing, and the hand of truth rends the cloak of doubt." CHENERY.

"Inna 'l'insana khuliqa halu'an, idha massahu 'shsharru jazu'an, wa' idha massahu 'lkhairu manu'an." KORAN, chap. 70.

"Man truly is by creation, hasty; when evil befalleth him, impatient; but when good falleth to his lot, tenacious." (RODWELL).

"Inna 'llaha la yughayyiru ma biqaumin hatta yughayyiru ma bi anfusihim wa idha 'aradha 'llahu biqaumin su'an fa la maradda lahu wa la lahum min dunihi min wal." KORAN, chap. 13.

"Verily God doth not change His gifts to a people till they change what is in themselves; and when God willeth evil to a people, there is none can turn it away nor have they any protector beside Him."
RODWELL.

"Inna 'llaha yahulu baina 'lmar'a wa qalbihi." KORAN, chap. 7.

"God cometh in between a man and his own heart."
(RODWELL).

"Inna 'llaha yuhibbu 'lladhina yuqatiluna fi sabilihi saffan ka'annahum bunyanun marsusun." KORAN, chap. 61.

"Verily God loveth those who, as though they were a solid building, do battle for his cause in serried lines." (RODWELL).

"Innama auladuna bainana 'akbaduna tamshi 'ala l'ardhi
Lau habbati 'rrihu ala b'adhihim l'amtan'aat mina 'lghamdi."
HITTAN.

"Nay but our children in our midst what else
But our hearts are they, walking on the ground?
If but the breeze blow harsh on one of them,
Mine eye says no to slumber all night long." C. J. LYALL.

"Innama 'lmu'minuna 'ikhwatun fa'aslihu baina 'akhawaikum wa'ttaqu'llaha la'allakum turhamun." KORAN, chap. 49.

"The faithful are brethren; wherefore make peace between your brethren and fear God; haply ye may obtain mercy." (RODWELL).

"Innama qauluna lishaian idha 'aradhnahu 'an naqula lahu kun fayakun." KORAN, chap. 16.

"Our word to a thing when we will it, is but to say 'Be' and it is." (RODWELL).

"Innama sahibu 'dirhamaini ghanniyun 'inda sahibi 'dirhami wa 'laftasu ashamma fi takhiyali 'l'akshami." ABU'L ALA.

"A man with two dirhems is rich in the eyes of him who has only one, and a snub-nosed man aquiline as compared with him who has no nose at all." D. S. MARGOLIOUTH.

"Innama yahfadhu 'ttuqa 'l'abrar,
Wa 'ila 'llahi yastaqirru 'lqararu
Wa ila 'llahi turja'una wa 'inda 'llahi wirdu 'lumuri wa 'l'isdaru."
DIWAN OF LEBID.

"Yea, the righteous shall keep the way of the righteous
And to God turn the steps of all that abideth,
And to God ye return, ye too: with Him only
Rest the issues of things and all that they gather."
C. J. LYALL.

'Innama yutajamilu inda 'l'gharibi, la 'lqaribi, w'al sahibu 'lwad 'ulbadi, dun sahibu 'lwada 'l'abadi." ABU'L ALA.

"We only put on airs before strangers, not before relations, and before new friends, not before those of old standing." D. S. MARGOLIOUTH.

"Inna qusara maskani 'lhayy hufratun
Sayanziluha mustanzalan 'an qibabihi;
Fawahan li'abdin sa'hu sa'u f'ilihi,
Wa 'abda 'ttalafi qabla 'ighlaqi babihi." MAQAMAT OF HARIRI (21).

"The end of the dwelling of the living is a pit, to which he shall descend
brought down from his towers,
Then well-done! the servant whom the evil of his deed grieves and who
shows amendment before the shutting of his gate." (CHENERY).

"Inna safaha shsheikhi la hilma b'aduhu
Wa'inna 'lfata b'ada 'ssafahati yahlumi." MUALLAKAH OF ZUHAIR.

"If a man be old and a fool his folly is past all cure,
But a young man may yet grow wise and cast off his foolishness."
C. J. LYALL.

" Inna 'ttibra fi 'irqi 'ththara khafin 'ila 'an yustathara binabshihi
Wa fadhilatu 'ddinari yadharu sirruha min hakkihi la min malahiti naqshihi." MAQAMAT OF HARIRI (21).

" The pure gold in the vein of the earth is hidden until it is brought out by the digging,
And the worth of the denarius, its secret appears by scratching it and not from the beauty of the engraving." (CHENERY).

" Inni lamustatirun min 'aini jirani
Wa 'llahu yalamu israri wa i'lani." GULISTAN, chap. 2.

" True I may be from neighbours' eyes concealed
God knows my acts both secret and revealed."
(EASTWICK).

" In qafila'e umr 'ajab mi guzarad,
Daryab dame ki az tarab mi-guzarad
Saqi gham-i-farda'e harifan che khuri?
Pish ar piyala ra ki shab mi-guzarad." OMAR KHAYYAM.

" Life's caravan is hastening on its way,
Brood not on troubles of the coming day,
But fill the wine-cup ere sweet night be gone,
And snatch a pleasant moment while you may."
WHINFIELD.

" 'In taqtadir, fa'sfah fa la khaira fi'mrin
Idha 'atalaqat 'adhfarahu bi 'shshawa, shawa."
MAQAMAT OF HARIRI, chap. 47.

" Pardon if thou art strong, for no good is in a man, who needlessly wounds, when power of wounding is in his grasp." STEINGASS.

" In tansuru 'llaha yansurkum wa yuthabbit 'aqdamakum."
KORAN, chap. 47.

" If ye help God, God will help you, and will set your feet firm."
(RODWELL).

" 'In yamsaska 'llahu bidhurrin fala kashifa lahu, illa huwa wa'in yuridka bikhairin fala radda lifadhlihi yusibu bihi man yashau min 'ibadihi." KORAN, chap. 10.

" If God lay the touch of trouble on thee, there is none to remove it but He; and if He would confer good upon thee there is none to keep back his bounty; He will confer it on such of His servants as He chooseth."
(RODWELL).

" 'Iqra 'b'ismi rabbika 'lladhi khalaqa, khalaqa 'l'insana min 'alaq, 'iqra wa rabbuka 'l'akramu, 'lladhi allama b'ilqalami, allama 'l'insana ma lam ya'lama." KORAN, chap. 96.

"Read! in the name of thy Lord who created;—created man from clots of blood. Read! for thy Lord is the most beneficent, who hath taught the use of the pen; hath taught man that which he knew not."
(RODWELL).

"Iqtaraba linnasi hisabuhum wa hum fi ghaflatin mu'ridhun."
KORAN, chap. 21.

"This people's reckoning draweth nigh, yet, sunk in carelessness they turn aside." (RODWELL).

"Isa, ruh-i-tu ba tu hazir ast
Madad az way khwah k'u khush nasir ast." JALALUDDIN RUMI.

"Jesus, thy spirit, is present beside thee,
Ask aid of Him for He is a sufficient helper."

"Isa'e Maryam bafalak raft wa faru mand kharash
Man bazamin mandam wa shud janib-i-bala dil-i-man."
DIWAN-I-SHAMS-I-TABRIZ.

"Jesus, son of Mary, went to heaven and his ass remained below,
I remain on the earth but my spirit has flown to the sky."
(NICHOLSON).

"Ishq an shu'ala ast ki chun bar farukht,
Har ki juz m'ashuq, baqi jumla sukht." JALALUDDIN RUMI.

"Love is that flame which, when it is kindled,
Devours everything except the Beloved."

'Ishq ast dar asman paridan
Sad parda bar har nafas daridan."

"This is Love; to fly heavenward
To rend every instant a hundred veils." (NICHOLSON).

"Ishq burd bahs-ra, ey jan, wa bas,
Ku za guftugu shawad faryad-ras;
Hairati ayad za ishq an nutq-ra
Zahra na buwad ki kunad u majra
Lab ba bandad sakht u az khair wa sharr
Ta mubada az dihan uftad gauhar." JALALUDDIN RUMI.

"Love of God cuts short reasonings, O beloved,
For it is a present refuge from perplexities.
Through love bewilderment befalls the power of speech
It no longer dares to utter what passes;
Therefore it closes lips from saying good or bad
So that its treasure may not escape it." (WHINFIELD).

"Ishqe ki hast t'abi taba' wa hawa'e nafs
Khasiyat taba' saba' wa bahaim ast." JAMI, BIHARISTAN, chap. 5.

"The love which follows nature and sensual appetite
Is a quality of the nature of animals and beasts of prey."
REHATSEK.

"Ishq wa jan har du nihanand wa satir
Gar 'arusash khwanda am 'aibi magir.
Az malul yar khamush kardami
Gar ham u muhlat badadi yak dame.
Lek mi guyad 'bigu hin aib nist,
Juz taqaza-e-qaza-e-ghaib nist.
Aib bashad k'u na binad juz ki aib
Aib kai binad ru an pak ghaib.'" JALALUDDIN RUMI.

"Love and mistress are both veiled and hidden
Impute it not as a fault if I call Him 'Bride.'
I would have kept silence from fear of my Beloved
If He had granted me but a moment's respite.
But He said, 'Speak on, 'tis no fault,
'Tis naught but the necessary result of the hidden decree
'Tis a fault only to him who only sees faults
How can the Pure Hidden Spirit notice faults."
(WHINFIELD).

"Ishq ki majazi bud, abash na bud
Chun atish-i-min murda tabash na bud
Ashiq bayad ki mah wa sal wa shab wa ruz
Aram wa qarar wa khurad wa khabash na bud."
OMAR KHAYYAM.

"Love only surface-deep is counterfeit,
And like a half-spent blaze, lacks life and heat;
True love is his who for long months and years
Rests not, nor sleeps, nor craves for drink nor meat."
WHINFIELD.

"Isna' bi ma 'anta lahu 'ahluhu wa la taf'al bina ma nahnu biahlihi." GULISTAN, chap. 2.

"Do unto me that which is worthy of thee, and not that of which I am worthy." (EASTWICK).

"Istajibu lirabbikum min qabli 'an ya'tia yaumun la maradda lahu min 'llahi ma lakum min malja'i yauma'idhin wa ma lakum min nakir." KORAN, chap. 42.

"Hearken to your Lord ere the day come, which there will be no averting on the part of God. No place of refuge for you on that day! no disavowal of your works." (RODWELL).

"'Itiraz ast bar ahkam jahandar hakim
Adat mard-i-hasad pashi ki khakash bidihan
Har chi binad bikaf-i-ghair fighan bar darad,
Ki 'chira dad ba-wai anera na baman?'" JAMI, BIHARISTAN, chap. 2.

"The habit of an envious man,—be his mouth filled with dust!
Is to find fault with the decisions of the wise ruler of the world;
Whatever he sees in another man's grasp he bemoans, saying,
'Why was it given to him without cause and not to me?'"
(REHATSEK).

"Ittisale bi-taqaiyuf bi qiyas
Hast baina 'nasa wa Rabb 'annas." JALALUDDIN RUMI.

"Union exists beyond all thought and speech
Between great Allah and the soul of each."

"'Iyan na shud ki chira amadam, kuja budam,
Darigh wa dard ki ghafil za kar-i-khwishtanam;
Chiguna tawaf kunam dar faza'e 'alam-i-quds
Chu dar saracha'e tarkib takhtaband am;
Mara ki manzar-i-hurast maskan wa mawa
Chira bikui kharabatian buwad watanam." HAFIZ, ODE, 385.

"Wherefore I came, and where I was have now faded from my mind:
Alas of what concerns myself no remembrance can I find,
Around the Holy World's expanse can I make my circuit aye,
As long as by this body pent, in this mixed abode I stay?
Shall I whose dwelling and abode is the huri's lofty dome,
Continue to acknowledge here in the revellers' lane my home."
(BICKNELL).

"Izid babihisht w'ada ba mai kard
Pas dar du jahan haram maira kai kard." OMAR KHAYYAM.

"Allah hath promised wine in Paradise,
Why then is wine on earth declared a vice."
(WHINFIELD).

"Izid faramushat na kard dar an hal
Ki budi nutfa'e madfun wa madhush;
Ruanat dad wa aql wa tab'a wa idrak
Jamal wa nutq wa rae wa fikrat wa hush;
Dih angusht marattab kard bar dast
Do bazuat marakkab sakht bar dush;
Kunun pindari, ai na-chiz himmat,
Ki khwahad kardanat ruze faramush." GULISTAN, chap. 7.

"Thou wast by God then not forgotten, when
Thou wast a seed, thy nature in suspense;
He gave thee soul and reason, wisdom, ken,
Beauty and speech, reflection, judgment, sense;
He on thy arm arrayed thy fingers ten,
And thy arms fastened to thy shoulders. Whence
Canst thou then think, O thou most weak of men!
He'll be unmindful of thy subsistence." (EASTWICK).

" 'Izzat an yaft ki barkand dil az mihr-i-jahan
Rahat an did k'az an dast-i-tama' baz kashid." ANWAR-I SUHEILI.

" Who tear their hearts from worldly things the sole true honour find,
And they have peace who from its gauds and show withdraw their mind." EASTWICK.

" Ja'a 'lhaqqu wa zahaqa 'lbatilu, 'inna lbatila kana zahuqa."
KORAN, chap. 17.

" Truth has come and falsehood has vanished, verily falsehood is fleeting."

" Ja'alna 'llaila wa'nnahara ayataini, wa mahvna ayata 'llaili wa ja'alna ayata 'nnahari mubsiratan litabtaghu fadhlan min rabbikum wa lita'lamu 'adada 'ssinina wa 'lhisaba wa kulla shai'an fassalnahu tafsila." KORAN, chap. 17.

" We have made the night and the day for two signs; the sign of the night do we obscure, but the sign of the day cause we to shine forth visibly, that ye may seek plenty from your Lord, and that ye may know the number of the years and the reckoning of time; and we have explained everything with clear explanation." (RODWELL).

" Jahan Afriniyat kushaish dihad
Ki gar wai bibandad nashayad kushad." BOSTAN OF S'ADI, chap. 5.

" May the world-creator give thee the means of opening the door,
For if He shuts, none can open." (CLARKE).

" Jahan, ey biradar, namanad bakas
Dil andar jahan-i-afrin band wa bas
Makun takiya bar mulk-i-dunya wa pusht
Ki bisyar kas chun-i-tu parwarad wa kusht.
Chu ahang-i-raftan kunad jan-i-pak
Chi bar takht murdan, chi bar ru-e-khak." GULISTAN, chap. 1.

" The world, my brother, will abide with none,
By the world's maker let thy heart be won,
Rely not nor repose on this world's gain
For many a son like thee she has reared and slain.
What matters, when the spirit seeks to fly
If on a throne or on bare earth we die." (EASTWICK).

" Jahan az aql wa nafas wa charkh wa ajram
Chun yak qatra dan za aghaz ta anjam." GULSHAN-I-RAZ.

" The world which is composed of intellect, soul, heavens and bodies,
Know them to be as a drop from beginning to end." (TROYER).

" Jahan gashta az adlash arasta
Wa z'an gard bi-dad barkhasta." ANWAR-I-SUHEILI.

" His justice added to the world fresh grace
And swept oppression dust-like from its face." EASTWICK.

" Jahan misal-i-tan-i-bisarast bi an shah
Ba pich gird-i-chunan sar misal-i-dast dare,
Agar siyah na'i, aina ma dih za dast
Ki ruh aina'e tust, jism zangare." DIWAN-I-SHAMS-I-TABRIZ.

" The world without that king is like a headless body ;
Fold yourself turban-wise, round such a head.
Unless you are black, do not let the mirror go from your hand
The soul is your mirror, while the body is rust." NICHOLSON.

" Jahan ra az bakhshish pur awaza dar
Hama waqt shu dar karam mustaqim
Ki hast Afrinanda'e jan karim." PANDNAMA OF S'ADI.

" Fill the world with the fame of your beneficence
At all times be steadfast in active goodness
Since the Creator of the soul is beneficent." GLADWIN.

" Jahan ra bih az 'adl mi'mar nist
R'aiyat darigh az ra'iyat madar
Murad-i-dil dad khwahan barar." PANDNAMA OF S'ADI.

" The world has no architect superior to justice
Withhold not favour from the peasant
Gratify the hearts of the suppliants for justice."
(GLADWIN).

" Jahan-ra nist hasti juz majazi
Sarasar hal-i-u lahv ast wa bazi." GULSHAN-I-RAZ.

" The world has no existence but as a metaphoric image
Its state is entirely a farce and a play." (SHEA).

" Jahansuz ra kushta bihtar chiragh ;
Yake bih dar atish ki khalqe ba dagh." ANWAR-I-SUHEILI.

" The lamp of an incendiary
Is better quenched. That one should die
And fiery torments undergo,
Is better than all mankind's woe." EASTWICK.

" Jam 'ast ki aql-i-afrin mi-zanadash
Sad busa za mihr bar jabin mi-zanadash
In kuzagar-i-dahr chunin jam-i-latif
Mi-sazad wa baz bar zamin mi-zanadash." OMAR KHAYYAM.

" There is a chalice made with art profound,
And with its Maker's approbation crowned,
Yet the world's Potter takes His masterpiece
And dashes it to pieces on the ground." WHINFIELD.

" Jahil ar ba tu numayad ham dili
Aqibat zakhmat zanad az jahili." JALALUDDIN RUMI.

" Although a fool may show you sympathy
At the end he will wound you with his folly."

"Jam'a ast khairha hama dar khana wa nist
An khana-ra kalid baghair az farutani." JAMI, BEHARISTAN (chap. 1).

"All benefits are in one house, and there is
No other key to it except humility." (REHATSEK).

"Jama'e k'abara ki mi-pushand
U na az kirm-i-pila name shud;
Ba 'azize nishast ruze chand,
La jarm hamchu u girami shud." GULISTAN, chap. 7.

"The pall suspended o'er the K'aba's shrine,
Not from the yellow worm * derives its fame,
But it has dwelt some days near the divine,
And therefore do men venerate its name." (EASTWICK).

"Jamal-i-bakht zi rue zafar niqab andakht
Kamal-i-'adl bafaryad-i-dadkhwah rasid
Sipihr daur-i-khush aknun zanad ki mah amad
Jahan bakam-i-dil aknun rasad, ki shah rasid." HAFIZ.

"The veil from victory's face the beauty of fortune hath cast,
To the complaint of the complainers the perfection of justice hath arrived,
Now the sky displayeth a sweet revolution for the moon hath come,
Now to the heart's desire the world arriveth, for the king hath arrived."
(CLARKE).

"Jami az alaish-i-tan pak shu
Dar qadam-i-pak rawan khak shu." THE DABISTAN.

"Be thou as a goblet free from the contamination of body
Be thou earth in the footsteps of the pure." (SHEA).

"Jamila ast 'arus-i-jahan wale hushdar
Ki in mukhaddara dar 'aqd kas na ayad." ANWAR-I-SUHEILI.

"A fair bride is the world; but yet, be wise,
For none may wed this coy and curtained prize."
EASTWICK.

"Janaha'e khalq pish az dast wa pa
Mi paridand az wafa andar safa." JALALUDDIN RUMI.

"The souls of our first parents, even before their hands,
Flew away from fidelity after vain pleasure." WHINFIELD.

"Janam bi fida-e-anki u ahl bud
Sar dar qadamash agar niham sahal bud,
Khwahi ki badani bayaqin duzakhra
Duzakh bajahan suhbat-i-na-ahl bud." OMAR KHAYYAM.

* The silk-worm.

" For him that's good my very life I'd sell,
Yea, though he trod me down, I'd count it well,
Men say 'Inform us what and where is hell?'
Bad company will make this earth a hell." WHINFIELD.

" Janam m'alul gasht za Fir'aun wa zulm-i-u
An nur-i-rue Musa 'Imranam arz'ust." DIWAN-I-SHAMS-I-TABRIZ.

" My soul is grown weary of Pharaoh and his tyranny,
I desire the light of the countenance of Moses, son of 'Imran."
(NICHOLSON).

" Janan za dar-i-tu dur natawanam bud
Qan'i bi bihisht wa hur natawanam bud,
Sar bar dar-i-tu bihukm-i-'ishq namabzar
Z'in dar chi kunam sabur, natawanam bud." JAMI (BEHARISTAN).

" My life! I cannot keep myself far from thy door
I cannot be content with Paradise and the houris;
I lay my head at thy door for love not for hope of gain
And from that door I have not the patience to remove."
(ASIATIC JOURNAL).

" Janaza 'am chu babini magu 'firaq! firaq!
Mara wisal wa mulaqat an zaman bashad,
Mara bagur sipari magu 'wid'a! wid'a!'
Ki gur parda'e jam 'iyat-i-jinan bashad." DIWAN-I-SHAMS-I-TABRIZ.

" When thou seest my hearse, cry not, 'parted! parted!'
Union and meeting are mine in that hour.
If thou commit to the grave, say not 'farewell! farewell!
For the grave is a curtain hiding the communion of Paradise."
(NICHOLSON).

" Jan chu aina safi ast bar u tan gardast
Husn dar ma nanumayad, chu ba zir-i-gard'em."
DIWAN-I-SHAMS-I-TABRIZ.

" The soul resembles a clear mirror, the body is dust upon it,
Our beauty is invisible since we are under the dust."
(NICHOLSON).

" Jan chist janin-i-nutfa-i-sulb-i-qaza
Giti rihm ast wa tan mashima ast ura
Talkhi ajal dard-i-zih-i-madar dahr
In mur dan chist? zadan-i-malak-i-baqa." BUZURGI.

" What is the soul? The seminal principle from the loins of destiny,
This world is the womb: the body its enveloping membrane
The bitterness of dissolution Dame Fortune's pangs of child-birth.
What is death? to be born again an angel of eternity." (SHEA).

"Jan chu rur ast wa tan-i-ma chu shab wa ma bamiyan
Wasta e rur wa shab-i-khwish misal-i-sahar em."

Diwan-i-Shams-i-Tabriz.

"The soul resembles day and the body night and we in the middle
Are like the dawn between our own day and night."

(Nicholson).

"Jan dar himayat-i-yak dam ast wa dunya wujude miyan-i-du 'adam."

Gulistan, chap. 8.

"Life hangs on a single breath and the world of existence is between two non-existences."

Eastwick.

"Jang wa sulh be mahal ni ayad bekar
Jae gul gul bash wa jae khar khar."

Anwari-Suheili.

"Inopportunely war or peace comes ill,
Let flowers or thorns the place that suits them fill."

Eastwick.

"Jauhare agar dar khilab ufted hamchuman nafis ast, wa ghubar gar ba falak rasad hamchuman khasis."

Gulistan, chap. 8.

"If a jewel fall into the mire, it remains as precious as before: and though dust should ascend to heaven its former worthlessness will not be altered."

(Eastwick).

"Jaun-i-dushman chi kunad gar na kashad talib-i-dust
Ganj wa mar wa gul wa khar wa gham wa shadi bahamand."

Gulistan, chap. 8.

"Who would have friends a foe's hate must sustain:
Linked are snakes, gold: thorns, flowers: joy and pain."

(Eastwick).

"Jawab ul ahmaq sakut."

Arab. Prov.

"The answer to a fool is silence."

"Jawan mard wa khush khue wa bakhshinda bash,
Chu haqq bar tu pashad, tu bar khalq pash.
Nayad kas andar jahan k'u bamand
Magar an k'az u nam-i-niku bamand."

Bostan of Sa'di, chap. 4.

"Be generous and pleasant-tempered and forgiving,
Even as God scatters favours over thee, do thou scatter over the people.
No one came into the world who remained
Save that one, whose good name remained."

(Clarke).

"Jawana ta'at imruz gir
Ki farda nayad jawana za pir."

Sa'di.

"O youth! enter this very day into the path of obedience
Let to-morrow the vigour of youth comes not from the aged man."

Shea.

"Jazba'e shakh abra az bikh ta bala kashid
Hamchunanki jazba janra bar kashad bi nirduban."
DIWAN-I-SHAMS-I-TABRIZ.

"The bough's attraction drew the sap from root to summit,
Even as attraction draws the soul upward without a ladder."
(NICHOLSON).

"Jazbat shauqika aljamat bi salasili 'lgham wa 'lbala
Hama ashiqan shikasta dil ki dihand jan birah-i-wala,
Agar an sanam za sar sitam pa'e kushtan-i-man bi gunah
Laqad istiqama bi saifihi falaqad radhaitu bi ma radha."
KURRAT'UL AYN.

"The thralls of yearning love constrain in the bonds of pain and calamity,
These broken hearted lovers of thine to yield their lives in their zeal for thee,
Though with sword in hand my darling stand with intent to slay though I sinless be,
If it pleases him, this tyrant's whim, I am well content with his tyranny."
(E. G. BROWNE).

"Jazbatun min jazabati 'lhaqqi turba 'ala 'amali 'ththaqalain."
ABU'L QASIM NASRABADI.

"One pull from God is better than all the actions of men and jinn."
(NICHOLSON).

"Jidd wa jihad kase ki beshtar ast
Karash az kar jumla peshtar ast."
ANWAR-I-SUHEILI.

"They who excel in zeal, in toil precede,
Must of all others fairly take the lead."
EASTWICK.

"Jihad-i-rizq war kuni wa gar na kuni
Birasanad khuda'e azz wa jall;
Wa shawi dar dihan-i-shir wa palang
Nakhurandat magar ba ruz-i-ajal."
GULISTAN, chap. 8.

"Would'st thou by toil or not thy wants supply
The Glorious and High God will give thee food.
Nor, mortal, can'st thou unpredestined die
Did'st thou in maw of ravenous tigers lie
Or savage lions thirsting for thy blood."
(EASTWICK).

"Jihad mi-kun ta tawani, ey giya
Dar tariq ambiya wa auliya
Ba qaza panja zadan na bud jihad
Z'anki in ra ham qaza bar ma nihad;
Kafir am man gar ziyan karda ast kas
Dar rah iman wa ta'at yak nafs."
JALALUDDIN RUMI.

"Exert thyself, O man; put shoulder to the wheel
The prophets and the saints to imitate in zeal.
Exertion's not a struggle against Providence,
'Twas Providence enjoined it; made it our defence
Blasphemer may I be, if ever single man
Bestowed in vain one effort to fulfil God's plan."

REDHOUSE.

"Jilu haza 'zzamani fa ma fihim man yamihu idha sigha lahu 'lmadihu wa la man yujizu idha 'unshida lahu 'l'arajizu wa la man yughithu idha 'atrabahu 'lhadithu." MAQAMAT OF HARIRI (chap. 43).

"As for the people of this age, there is none among them who bestows a gift when an encomium has been fashioned for him, none who gives a reward when a poem has been recited to him, none who shows himself bountiful, when a tale has diverted him." STEINGASS.

"Jism bahri ruh bashad gur tang
Gur gar dar gur bashad sur bini, sur nist
Gur gar dar gur bashad zinda az zindan rihad." THE DABISTAN.

"The body is a narrow sepulchre which entombs every spirit,
When that tomb is entombed thou beholdest a wall that really is no wall,
When the tomb is entombed the living spirit is freed from its prison."

(SHEA).

"Jism-i-khaq az ishq bar aflak shud
Kuh dar raqas amad wa chalak shud,
Ishq jan-i-Tur amad, ashiqa,
Tur mast wa kharra Musa sai'qa.
Ba lab damsaz khud gar juftame
Ham chu nai man guftaniha guftame." JALALUDDIN RUMI.

"Love exalts our earthly bodies to heaven,
And makes the very hills to dance with joy!
O Lover, 'twas love that gave life to Mount Sinai
When it quaked and Moses fell down in a swoon.
Did my Beloved only touch me with his lips
I too, like the flute would burst out in melody."

WHINFIELD.

"Jism-i-ma juz wa muiz ast, ey pisar,
Gar tu mard'i z'in du chiz andar guzar,
War tu andar bugzari ikram-i-Haqq
Bugzaranad mar tura az nih tabaq." JALALUDDIN RUMI.

"Pleasures of the flesh are as nuts and raisins, O son,
If you are a man dispense with these two things;
And if you dispense with them the goodness of God
Will set you above the nine heavens."

"Jism-i-pakan hamchu jan uftad saf
Guftshan wa f'ilshan wa zikrshan
Jumla jan mutlaq ayad nai nishan." JALALUDDIN RUMI.

"The bodies of the righteous are as pure souls
Their words, their actions, their praises
Are all as a pure soul without spot or blemish."
WHINFIELD.

"Jism jismana tawanad didanat
Dar khiyal arad gham wa khandidanat
Dil ki u basta gham wa khandidanast
Tu ma gu ki laiq an didan ast
An ki u basta gham wa khanda bud
U ba-din du 'ariyat zinda bud
Bagh-i-sabz-i-ishq k'u bi muntahast
Juz gham wa shadi dar u bas mewahast." JALALUDDIN RUMI.

"Can eye now behold Thee as truly Thou art?
Can heart Thy love picture and smiles e'en in part?
The heart that's a slave to a love or a smile
Can never be worthy to see thee awhile.
Engrossed he that's now with pleasure and pain
Can he by these accidents live o'er again?
Green pastures of love in their infinitude
More fruits yield than care and than beatitude."
REDHOUSE.

"Jud bi ma jama'at kafaka min nashabin
Hatta yura mujtadi jadwaka ma bhuta
Wa khuz nasibaka minhu qabla ra'iatin
Mina 'zzamani turyaka 'l'uda makhuta
Fa 'ddharu 'ankadu min 'an tastamirra
Halun takarrahta tilka 'lhala 'am shi'ta."
MAQAMAT OF HARIRI, chap. 38.

"Be bountiful with what thine hands have been gathering that he who begs for thy boon may be dumbfoundered,
And take thy share ere a stroke of fortune comes over thee that shows thee thy tree of life deprived of its foliage,
For time is too fickle as in one state to endure whether thou delight in that state, or whether it be hateful." STEINGASS.

"Jud wa la tamnun fa'inna 'lfaidata 'ilaika 'aidatun."
ARABIC PROVERB.

"Do good and do not speak of it, and assuredly thy kindness will be recompensed to thee." (EASTWICK).

"Jumbish har zarra bi asli khud ast
Har chi buwad mail-i-kase an shawad;
Jan wa dil az jazba'e mail wa hawas
Ham sifati dilbar wa janan shawad." DIWAN-I-SHAMS-I-TABRIZ.

" The motion of every atom is towards its origin
A man comes to be the thing on which he is bent ;
By the attraction of yearning and fondness the soul and the heart
Assume the qualities of the Beloved and the soul of souls."
(NICHOLSON).

" Jumbish-i-khalq az qaza wa w'ada ast
Tizi dandan za suz m'ada ast
Aql awwal ra mudabbir aql duyam." JALALUDDIN RUMI.

" Men are moved by God's decree and fixed ordinance,
As sharp-set teeth are caused by heat of belly,
'Tis Primal Soul that dominates the Second Soul."
WHINFIELD.

" Jumbish-i-ma har dame khud ashahad'ast
K'u gawah zu'ljalal sarmad ast
Gardish sang-i-asya dar iztirab
Ashahad amad bar wujud jui ab
Ey birun az wahm wa qal wa qil-i-man
Khak bar farq-i-man wa tamsil-i-man." JALALUDDIN RUMI.

" Our every motion every moment testifies
For it proves the presence of the everlasting God,
So the revolution of the millstone so violent
Testifies to the existence of a stream of water.
O Thou who art above our conception and descriptions,
Dust be upon our heads and upon our similitudes of Thee."
WHINFIELD.

" Jumla alam mishawad har dam fana
Baz paida mi-numayad dar baqa,
Har nafs nau mishawad dunya wa ma
Bi-khabar az nau shudan andar baqa.
Umr hamchun jui nau nau mi-rasad
Mustamari mi-numayad dar jasad,
An za tizi mustamar shakl amadast,
Chun sharar kash tiz jumbani ba dast." JALALUDDIN RUMI.

" Every moment the world and we are renewed
Yet we are ignorant of this renewing for ever and aye.
Life like a stream of water is renewed and renewed
Though it wears the appearance of continuity in form,
That seeming continuity arises from its swift renewal
As when a single spark of fire is whirled round swiftly."
(WHINFIELD).

" Jumla 'alam z'an ghaiyur amad ki haqq
Burd dar ghairat bar in 'alam sabaq
U chu jan ast wa jahan chun kalbud
Kalbud az jan pazirad nik wa bad." JALALUDDIN RUMI.

" The whole world is jealous for this cause
That God surpasseth the world in jealousy.
God is as a soul and the world is as a body
And bodies derive their good and evil from souls."
WHINFIELD.

" Jumla dunya za kuhan ta ba nau
Chun guzaranda ast niarzad ba jau ;
Mamlukate bihtar az in saz kun
Khushtar az in hujra dari baz kun." ANWAR-I-SUHEILI

" Or old, or new, so transient is this earth,
'Tis not in all one grain of barley worth,
Prepare a better kingdom, then, than this,
Forsake this cell, and ope the door to bliss."
EASTWICK.

" Jumla haftad wa du millat dar tu ast
Wah ki ruze an bar arad az tu dast
Har ki u-ra barg an iman buad
Hamchu barg az bim an larzan buad." JALALUDDIN RUMI.

" All the seventy and two heresies lurk in you,
Have a care lest one day they prevail over you ;
He in whose breast the leaf of true faith is grown
Must tremble as a leaf from fear of such a catastrophe."
(WHINFIELD).

" Jumla khalqan sakhra'e andisha and
Z'an sabab khasta dil wa gham pisha and." JALALUDDIN RUMI.

" All creatures are enslaved to thought,
For this cause are they sad at heart and sorrowful."
WHINFIELD.

" Jumla nafsaha'e tu ey bad sanj
Kil zujan ast wa tarazu'e ranj
Manda tu dar arzu'e sang wa durr
Kil tihi gashta wa paimana pur." NIZAMI.

" All thy breaths, O thou weigher of wind, are but measuring loss and weighing sorrow,
While thou art remaining in eager search of stone and pearl,
Thy measure of wealth is become empty and the cup of thy life full."
ASIATIC MISCELLANY.

" Jumla ra chun hast bar duzakh guzar
Jae shadi nist ba chandin khatar
Atishe dar pish dari, ey faqir
Hich khaufat nist az nar saqir?
Uqba dar rahast wa barat bas giran,
Nagzarad barat ba s'ai digaran." FARIDDUDIN ATTAR.

"Since all mortals have to pass by hell, thou should'st not abandon thyself to joy in face of so great danger. Faqir, thou hast a fire before thee. Art thou not afraid of the consuming flame. Thou hast a mountain to traverse in the way and thy load is heavy: the efforts of others will not help thee to carry it."

"Jumla rindan chunki dar zindan rawand
Muttaqi wa zahid wa haqq khwan shawand
Chunki qudrat raft, kasid shud amal
Hin ki ta sarmaya nastanad ajal.
Qudratat sarmaya sud ast, hin,
Waqt qudratra nigahdar wa bibin." JALALUDDIN RUMI.

"If all dissolute men were shut up in prison
They would all be temperate and devout and pious.
When power of choice is absent, actions are worthless
But beware lest death snatch away your capital,
Your power of choice is a capital yielding profit
Remember well the day of final account." WHINFIELD.

"Juz ba khilwat-gah-i-Haqq aram nist." JALALUDDIN RUMI.

"Except in the house of communion with God there is no peace."

"Juz ba shab, jalwa na bashad mah ra
Juz ba dard-i-dil, ma ju dil-khwah ra." JALALUDDIN RUMI.

"Only in the night the moon shines,
Only in pain of heart seek the Beloved."

"Juz ba zidd ziddra hami natawan shinakht
Chun ba binad zakhm bishinasad nawakht;
La jurm dunya muqaddam amada ast
Ta bi dani qadr iqlim alast
Chun az in ja wa rihi, anja rawi,
Dar shakr khana'e abad shakir shawi." (JALALLUDIN RUMI).

"Opposites can only be know by opposites,
Only through a wound is a caress understood;
Certainly this world first comes into view,
That we may understand the value of that eternal world;
When you are released from this, you go to that;
In that eternal home of delight, you are grateful."

"Juzha bisyar wa dar wai maghz nai
Zauq bayad ta dihad ta'at bar
Maghz bayad ta dihad dana shajr
Dana'e bi maghz kai gardad nihal
Surat bi jan na bashad juz khiyal." JALALUDDIN RUMI.

"Nuts in plenty but no kernel in any of them,
Relish is needed for devotions to bear fruit,
Kernels are needed that seeds may yield trees,
How can seeds without kernels become trees?
Form without life is only a dream." — WHINFIELD.

"Juz haqq, haqame ki hukmra shayad nist
Hasti ki za hukm-i-u birun ayad, nist
Har chiz ki hast anchunan mi-bayad,
Anchiz ki anchunan na mi bayad, nist." OMAR KHAYYAM.

"What Lord is fit to rule but 'Truth?' Not one.
What creatures disobey His rule? Note one
All things that are, are such as He decrees
And naught is there beside beneath the sun."
WHINFIELD.

"Juzu duzakh ast in nafs-i-ma
Taba'e kull darad juzuha." JALALUDDIN RUMI.

Our earthly passions are a part of hell
And the parts always share the nature of the whole."

"Kabutare ki digar ashyan nakhwahad did
Qaza hami burdash ta ba sue dana wa dam." GULISTAN, chap. 3.

"The pigeon who his mate
Shall ne'er revisit, follows fate's decree
Towards the net in blind security." (EASTWICK).

"Kada 'lfakru an yakuna kufran." PROVERB.

"Poverty borders on the denial of God."
SAYING OF MUHAMMAD.

"Kada 'lhalimu 'an yakunu nabian." SAYING OF MUHAMMAD.

"The meek man is all but a prophet." (EASTWICK).

"Kafa bi taghaiyuri zzamani naziran." GULISTAN.

"Change of time is a sufficient admonisher." (PLATTS).

"Kafara 'lladhina qalu 'inna 'llaha huwa 'l Masihu 'bnu Maryama qul faman yamliku mina 'llahi shai'an 'in 'arada 'an yuhlika 'l Masiha 'bna Maryama wa 'ummahu wa man fi'l'ardhi jami'an."
KORAN, chap. 5.

"Infidels assuredly are they who say 'Verily God is the Messiah, Ibn Maryam (son of Mary)!' Say 'Who then could have any power over God if He chose to destroy the Messiah, Ibn Maryam, and his mother, and all who are on the earth together?'" (RODWELL).

"Kafiran karand dar ni'mat jafa
Baz dar duzakh nida ishan 'rabbana!'
Hast zindan sum'a duzd la'im
K'andar an zakir shawad haqq ra muqim
Chun 'ibadat buwad maqsud az bashar
Shud 'ibadatgah gardankash saqar." JALALUDDIN RUMI.

"Infidels when enjoying prosperity do wrong
When they are in hell, they cry 'O our Lord!'
The prison is the hermitage of the wicked thief
For when he is there, he is ever crying to God.
Whereas the object of man's being is to worship God,
Hell is ordained as a place of worship for the proud."
WHINFIELD.

"Kah na bud u ki bibadi parid,
Ab na bud u ki bisarma fusurd,
Shana na bud u ki bi mui shikast,
Dana na bud u ki zaminash fushurd,
Ganj-i-zari bud darin khakdan
K'u du jahanra bi jaui mishumurd,
Qalib-i-khaki sue khaki figand,
Jan wa khirad sue samawat burd;
Saf bar amikhta ba durd mai,
Ba sar-i-kham raft wa juda gasht durd,
Jan-i-duyamra ki na danand khalq
W'allah guyam ki bijanan supurd." DIWAN-I-SHAMS-I-TABRIZ.

"He was not chaff which flew on the wind,
He was not water which froze in winter,
He was not a comb which was broken with a hair,
He was not a seed with the earth crushed,
He was a treasure of gold in this dust-pit,
For he valued the two worlds at a barley corn,
The earthly frame he flung to the earth,
Soul and intellect he bore to heaven,
The pure elixir mingled with the wine-dregs,
Came to the jar's surface, and the lees settled apart.
The second soul, which the vulgar know not,
I protest by God that he surrendered to the Beloved."
(NICHOLSON).

"Kaifa 'lhuda baghair b'airin wa 'lambadhu m'a faqadi 'ttawatir."
ABU'L 'ALA.

"How can camel-driving be done without a camel,
Or the bow be twanged unless it first be strung?"
(D. S. MARGOLIOUTH).

"Kai sitara hajatasti, ey zalil,
Ki buad ba nur khurshaid u dalil?
Hich mah wa akhtari hajat na bud
Ki bud bar aftab-i-haqq shahud." JALALUDDIN RUMI.

"What need were there of stars, O humble one,
To one who was guided by the light of the sun,
Neither moon nor planets would be needed,
By one who saw directly the sun of the truth."
WHINFIELD.

"Kaj rawan-ra dihand khirmanha
Barg kahi ba-rastan na dihand
Magasan ra dihand shakar wa kand
Ba humayan juz ustukhwan na dihand." ANWAR-I-SUHEILI.

"The devious meet with ample measures
Straight-goers get but blades of grass;
Flies feast on sweets and candied treasures
And glorious Humas filthy bones amass." EASTWICK.

"Kalid dar ganj-i-maqsud sabr ast
Dar basta an kas ki bikashud sabr ast." ANWAR-I-SUHEILI.

"Patience the key that opes the treasury
Of wished-for things, unlocks each closed-up way."
EASTWICK.

"Kalid dar-i-duzakh ast an namaz
Ki dar chashm mardum guzari daraz." BOSTAN OF S'ADI, chap. 5.

"The key of hell's door is that prayer
Which thou, in men's eyes, makest long." (CLARKE).

"Kalid-i-qadr nist dar dast-i-kas
Tawana'e mutlaq khuda ast wa bas." BOSTAN OF S'ADI, chap. 8.

"The key of destiny is in no man's hand,
God is absolutely powerful, and that is enough."
(CLARKE).

"Kalimatan tayyibatan ka shajaratin tayyibatin 'asluha thabitun wa far'uha fi 'ssama'i." KORAN, chap. 14.

"A good work is as a good tree; its root firmly fixed and its branches in the heaven." (RODWELL).

"Kallimi 'nnasa 'ala qadri 'uqulihim." GULISTAN, chap. 5.

"Speak to people according to the measure of their understandings."
PLATTS.

"Kalukh andazra padash sang ast." ANWAR-I-SUHEILI.

"Those who throw clods are answered with a stone."
EASTWICK.

"Kalukh ar che uftada bashad birah
Na bini ki dar wai kunad kas nigah
Wa gar khurda'e zar za dandan-i-kaz
Bi uftad, bi sham'aash bijuyand baz." BOSTAN OF S'ADI, chap. 6.

"A clod though it be fallen on the road,
Thou seest not that anyone looks at it.
But if a fragment of gold from the teeth of the scissors
Falls,—they will search again and again for it with a candle."
(CLARKE).

"Kam 'ahlakna qablahum min qarnin, hal tuhissu minhum min 'ahadin au tasma'u lahum rikza." KORAN, chap. 19.

"How many generations have we destroyed before them?
Canst thou search out one of them? Or canst thou hear a whisper from them?" (RODWELL).

"Kamile gar khak girad zar shawad
Naqis ar zar burd khakistar shawad.
Chun za qabul-i-haqq bud an mard rast
Dast-i-u dar karha dast-i-khudast.
Dast-i-naqis dast Shaitan ast wa div
Z'anki andar dam taklifast wa riv." JALALUDDIN RUMI.

"If a saint handles earth, it becomes gold
If a sinner handles gold, it turns to dust,
Whereas the saint is well-pleasing to God,
In his actions his hand is the hand of God.
But the sinner's hand is the hand of Satan and demons,
Because he is ensnared in falsity and fraud." (WHINFIELD).

"Kam ma bash az darakhte siyah fikan
Har ki sangat zanad samar bakhshash." HAFIZ.

"Be not less than the tree umbrageous grown
And fruit on him who flings a stone bestow."
BICKNELL.

"Karimanra ba dast andar daram nist
Daram daran-i-alamra karm nist." GULISTAN, chap. 7.

"The merciful are ever moneyless,
Hard-hearted they who have the power to bless."
(EASTWICK).

"Karm bin wa lutf khudawandgar
Gunah banda kardast, u sharmsar!" GULISTAN, Preface.

"God's condescension and His mercy see
His servant sinneth and ashamed is He." EASTWICK.

" Kar-i-tu tabdil ayan wa 'ata
Kar-i-ma sahwast wa nisian wa khata
Sahw wa nisian ra mubaddal kun ba ilm
Man hama jahlam mara dih sabr wa hilm.
Ey ki khak shura tu nan kuni,
W'ey ki nan murdara tu jan kuni,
Mekuni juzu zamin ra asman
Me afzai dar zamin az akhtaran." JALALUDDIN RUMI.

" Thy business is changing things and bestowing favours,
My business is mistakes and forgetfulness and error,
Change my mistakes and forgetfulness to knowledge
I am altogether vile ; make me temperate and meek.
O thou that convertest salt earth into bread
And bread again into the life of men,
Thou makest some earth-born men as heaven
And multipliest heaven-born saints on earth." (WHINFIELD).

" Kar kun dar kargah bashad nihan,
Tu biru dar kargah binash ayan ;
Kar chun bar karkun parda tanid
Kharij-i-an kar natawanash did." JALALUDDIN RUMI.

" The Worker is hidden in the workshop,
Enter the workshop and behold him face to face ;
Since a veil is drawn over the Worker by his work,
Apart from His work you cannot see Him." (NICHOLSON).

" Kase ba gardan-i-maqsud dast khalqa kunad
Ki pish tir bala ha sipar tawanad buwad ;
Ba arzu wa hawas bar ni-ayad in ma'na
Ba ab-i-dida wa khun-i-jigar tawanad buwad." ANWAR-I-SUHEILI.

" He may embrace his wish's neck, who will
Shield-like, confront the darts of coming ill ;
This will not from mere longing hopes arise
'Tis won by efforts stern and tearful eyes." EASTWICK.

" Kase ki rue tawakkul na did, hich na did
Kase ki az qina'at na yaft hich na yaft." ANWAR-I-SUHEILI.

" Who trust in God has ne'er beheld, has ne'er discovered aught,
Contentments store who ne'er has found, his findings are but naught."
EASTWICK.

" Kas na ayad ba khana-e-derwish
Ki khiraj-i-zamin wa bagh bi dih.
Ya batashwish-i-gussa razi shu
Ya jigarband pish-i-zagh binih." GULISTAN, chap. I.

" None in the poor man's hut demand
Tax on his garden or his land.
Be thou content with toil and woe
Or with thy entrails feed the crow." (EASTWICK).

"Kas na guyad ki dugh-i-man tursh ast." PERSIAN PROVERB.

"Nobody calls his own butter-milk sour."

"Kas ra pish-i-parda'e qaza rah na shud,
W'az sirr-i-qadr hich kas agah na shud,
Haftad wa du sal fikr kardam shab wa ruz
Ma'lum na gasht wa qissa kutah na shud." OMAR KHAYYAM.

"What eye can pierce the veil of God's decrees?
Or read the riddle of earth's destinies?
Pondered have I for years threescore and twelve
And can but say these things are mysteries." WHINFIELD.

"Kas ni ayad bazir-i-saya-i-bum
War huma az jahan shawad m'adum." GULISTAN, chap. 1.

"What though the phœnix from the world take flight
'Neath the owl's shadow none will ere alight."
(EASTWICK).

"Kas nabinad ki tishnagan-i-Hijaz
Balab-i-ab-i-shur gird ayand
Har kuja chashma'e buwad shirin
Mardum wa murgh wa mur gird ayand." GULISTAN, chap. 1.

"None sees the Hijaz pilgrims faint with thirst
Crowd to the margin of the brimy sea:
Where'er the fountains of sweet water burst
Their way: there men and birds and ants will be."
(EASTWICK).

"Kaukab-i-bakht chu tali 'shawad az auj-i-murad
An chi maqsud bud zud muyassar gardad,
Madad tali' agar nist, maranjan khudra
Ki agar rui sue bahr nihi, bar gardad." ANWAR-I-SUHEILI.

"When o'er hope's horizon rises fortune's brightly shining star,
How swiftly every wish is won!
But if fortune does not aid thee, it will all thy efforts mar,
Turn to the sea, 'twill from thee run." EASTWICK.

"Kazhdum ra guftand 'chira ba zamistan birim na mi-ai?'
Guft 'Batabistan chi hurmatast ki ba zamistan niz biyayam?'"
GULISTAN, chap. 7.

"They said to a scorpion 'Why dost thou not come abroad in winter?'
He replied 'What respect is shown to me in summer, that I should show myself in winter also?'" (EASTWICK).

"Khabisra chu ta'hhad kuni wa binawazi
Bi daulat-i-tu gunah mikunand b'ambazi." GULISTAN, chap. 8.

"When thou to base men giv'st encouragement
Thou shar'st their sins since thou them aid hast lent."
(EASTWICK).

'Khajil ankas ki raft wa kar nasakht
Kus-i-rihlat zadand wa bar nasakht." GULISTAN (Preface).

"Shame on the dull departed dead
Whose task is left unfinished
In vain for them the drum was beat
Which warns us of man's last retreat." (EASTWICK).

"Khakistar agarchi nisbate 'ala darad az an ki atish jauhar alu ast wa lekin chun ba nafs-i-khud hunare na darad ba khak barabar ast." GULISTAN, chap. 8.

"Ashes though akin to that which is exalted, inasmuch as fire is essentially noble, yet not possessing any intrinsic worth are no better than dirt." (EASTWICK).

"Khal 'amran wa ma akhtara." ABU'L 'ALA.

"Leave a man to his choice."
D. S. MARGOLIOUTH.

"Khalaqnakum min turabin, thumma min nutfatin thumma min alaqatin, thumma min mudhghatin mukhalliqatin linubayyina lakum wa nuqirru fi'larhami ma nashau ila 'ajalin musamma, thumma nukhrijukum tiflan, thumma litablughu 'ashuddakum, wa minkum man yuta waffa wa min yuraddu 'ila 'ardhali 'lumuri."
KORAN, chap. 22.

"We have created you of dust, then of the moist germs of life, then of clots of blood, then of pieces of flesh shapen, that we might give you proofs of our power. And we cause one sex or the other at Our pleasure to abide in the womb until the appointed time; then we bring you forth infants; then permit you to reach your age of strength and one of you dieth and another of you liveth on to abject age." (RODWELL).

"Khalaqa sab'a samawatin tibaqan, ma tara fi khalqi 'rrahmani min tafawutin, fa'rji'i 'lbasara, hal tara min futurin, thumma 'rji'i 'lbasara karrataini yanqalib ilaika 'lbasaru khasi'an wa huwa hasir." KORAN, chap. 67.

"He created seven heavens one above another. No defect canst thou see in the creation of the God of mercy. Repeat the gaze; Seest thou a single flaw? Then twice more repeat the gaze: thy gaze returns to thee dull and wearied." (RODWELL).

"Khalq chu murghabian zada za darya'e jan
Kai kunad in ja maqam murgh k'az in bahr khast?
Balki badarya durr em, jumla dar u hazir em
Warna za darya'e jan mauj-i-payapi chirast?"
DIWAN-I-SHAMS-I-TABRIZ.

" Mankind like waterfowl are sprung from the sea, the sea of soul,
Risen from that sea, why should the bird make here his home?
Nay, we are pearls in that sea, therein we all abide,
Else why does wave follow wave from the sea of soul."

NICHOLSON.

" **Khalq diwanand wa shahwat silsila**
Mik'ashad ishan sue dukan wa ghala
Hast in zanjir az khauf wa wala
Tu mabin in khalq ra bi silsila;
Mikashanadshan sue kisht wa shikar
Mikashanadshan sue kanha wa bahar." JALALUDDIN RUMI.

" Men are as demons and lust of wealth their chain,
Which drags them forth to toil in shop and field;
This chain is made of their fears and anxieties,
Deem not that these men have no chains upon them.
It causes them to engage in labour and the chase,
It forces them to toil in mines and on the sea."

WHINFIELD.

" **Khana'e div ast dilha hama**
Kam pazir az div mardam damdama." JALALUDDIN RUMI.

" All hearts are the abodes of devils
Be not deceived by devil-men."

" **Kharabi za bi dad binad jahan**
Chu bustan khurram za bad-i-khazan." PANDNAMA OF S'ADI.

" The world suffers destruction from injustice
As a delightful garden by the wind of autumn."

(GLADWIN).

" **Khatama 'llahu 'ala qulubihim wa'ala sam'ihim wa'ala 'absarihim ghishawatun wa lahum 'adhabun 'adhim."** KORAN, chap. 2.

" Upon their hearts and their ears hath God set a seal, and over their eyes is a covering; and for them a severe punishment." (RODWELL).

" **Khatim-i-tu in dil ast, wa hushdar**
Ta na gardad div ra khatim shikar." JALALUDDIN RUMI.

" Your heart is as Solomon's signet; take care
That is falls not a prey to demons." (WHINFIELD).

" **Khilaf-i-ra'e-i-sultan ra'e justan**
Ba khun-i-khwish bayad dast shustan
Agar shah ruzra guyad shabast in,
Babayad guft 'inak mah wa parwin.'" GULISTAN, chap. 1.

"Opinions differing from the king's to have
Is your own hands in your own blood to lave;
Should he affirm the day to be the night,
Say you behold the moon and pleiads' light."
(EASTWICK).

"Khil'ate bas fakhir amad 'aibash kutahist." JAMI.

"Life is a very splendid robe; its faults is brevity."
(NICHOLSON).

"Khilqat tifl az chi andar nih mah ast?
Z'anki tadrij az sunnatha'e shah ast
Na chu tu, ey kham, k'aknun takhti
Tifli, wa khud-ra tu sheikhe sakhti." JALALUDDIN RUMI.

"Why does the formation of an infant take nine months,
Because God's method is to work by slow degrees.
Not hurrying on like you, O raw one,
Who claim to be a Shaikh whilst yet only a child."
(WHINFIELD).

"Khuda'erast musallam buzurgi wa 'ltaf
Ki jurm binad wa nan bar qarar mi darad." GULISTAN, chap. 1.

"Grandeur and merciful kindness are universally acknowledged to belong to God,
Since He sees a fault and yet continues the means of sustenance intact."
(PLATTS).

"Khud gharibe dar jahan chun shams nist
Shams-i-jan baqist kura ams nist." JALALUDDIN RUMI.

"In the world there is nought so wondrous as the sun,
But the Sun of the soul sets not and has no yesterday."
(WHINFIELD).

"Khud sana guftan za man tark-i-sana'st
Ka'in dalil-i-hasti wa hasti khata'st." JALALUDDIN RUMI.

"'Tis blasphemy to praise Him: I proclaim
Myself extant and 'self' is mortal shame."
(NICHOLSON).

"Khuliqa 'l'insanu dhaifa." KORAN, chap. 4.

"Man was created weak." (RODWELL).

"Khuliqa 'l'insanu min 'ajalin." KORAN, chap. 21.

"Man is made up of precipitation." (RODWELL).

"Khusha tafarruj-i-Nawruz, khasse dar Shiraz
Ki bar kanad dil-i-mard-i-musafir az watanash." SA'DI.

"Pleasant is the New Year's outing, especially in Shiraz
Which turns aside the heart of the traveller from his native land."
(E. G. BROWNE).

"Khushat az jam-i-wasl-i-dilbaran mai
Wale hastash khamar-i-hijar dar pai." ANWAR-I-SUHEILI.

"From the goblet of union with loved ones how sweet is the wine that is quaffed,
But the headache of parting soon follows, soon mars the delight of the draught." (EASTWICK).

"Khushat zir-i-mughilan birah-i-badia khuft
Shab-i-rahil wali tark-i-jan babayad guft." GULISTAN, chap. 2.

"Sweet is slumber in the desert under the acacia tree
On the night when friends are marching, but it bodeth death to thee."
(EASTWICK).

"Khush buwad gar mahakk-i-tajruba bar ayad
Ta siyah rui shawad har ki darughash bashad." ANWAR-I-SUHEILI.

"How good, if trial such a touchstone were
That liars would a blackened visage wear."
EASTWICK.

"Khwaja dar band-i-naqsh-i-aiwan ast
Khana az pai past wa wiran ast." GULISTAN, chap. 6.

"The master's bent on garnishing
His house, which sapped, is falling in." (EASTWICK).

"K'ist dar gush ki u me shinawad awazam,
Ya kudamast sukhan mikunad andar dihanam,
K'ist dar dida ki az dida birun minigarad,
Ya chi janast (nagui) ki manash pairanham?"
DIWAN-I-SHAMS-I-TABRIZ.

"Who is he in my ear that hearkens to my voice,
Or who is he that utters words in my mouth?
Who is he in mine eye that looks out of mine eye
Or what is the soul—wilt thou not say—of which I am the garment?"
(NICHOLSON).

"Kuh'ra dida, na dida kan ba kuh." JALALUDDIN RUMI.

"You have seen the mountain, not the mine within the mountain."

"Kudaki ku biaql pir buwad
Nizd-i-ahl-i-khirad kabir buwad." GULISTAN, chap. 1.

"The boy who is an old man in point of wisdom
Is held great in the estimation of the wise." (PLATTS).

"Kudam dana faru raft dar zamin ki narust
Chira ba dana'e insanat in guman bashad?"
DIWAN-I-SHAMS-I-TABRIZ.

"What seed went down into the earth but it grew,
Why this doubt of thine as regards the seed of man?"
(NICHOLSON).

"Kufita 'adhan ya man ta 'uddu mahasini
'Alaniyati hadha wa lam tadri batini." GULISTAN, chap. 2.

"Thou hast been made sufficient for doing harm, O thou who enumeratest my good qualities,
This is my outward conduct; thou knowest not my heart."
(PLATTS).

"Kuhan kharqa khwish pirastan
Bih az jama'e 'ariyat khwastan." GULISTAN, chap. 8.

"Better patch up one's own old garment than
Borrow the raiment of another man." EASTWICK.

"Kujast ahl-i-dili ta kunad dallalat khair
Ki ma ba dust naburdem rah bahich tariq." HAFIZ, ODE, 350.

"Where can I find a man devout my steps towards good to bend,
I ask, for not by any path have I attained my friend." (BICKNELL).

"Kulla 'insanin 'alzamnahu ta'irahu fi 'unuqihi wa nukhriju lahu yauma 'lqiyamati kitaban yalqahu manshura. 'Iqra kitabaka kafa binafsika 'lyauma alaika hasiba." KORAN, chap. 17.

"Every man's fate have we fastened about his neck, and on the day of resurrection will we bring forth to him a Book which shall be proffered to him wide open: 'Read thy book: there needeth none but thyself to make out an account against thee this day.'" (RODWELL).

"Kullu 'amrin dhi balin lam yubda bibism'illahi fahuwa abtarun."
SAYING OF MUHAMMAD.

"Every work of import that is not begun in the name of God is abortive."

"Kullu kuthrin ila qullin maghabatahu wa kullu nazin 'ila linin, wa'in haja." MAQAMAT OF HARIRI, chap. 31.

"Every mickle comes to be a mite, and meek grows every stiff-necked one, rage he, as he may." STEINGASS.

"Kullu man alaiha fanin wa yabqa wajhu rabbika dhu'ljalali wa'l'ikram." KORAN, chap. 55.

"All on the earth passeth away, but the face of thy Lord abideth in its majesty and glory." (RODWELL).

"Kullu 'mrin bima kasaba rahin." KORAN, chap. 52.

"Pledged to God is every man for his actions."
(RODWELL).

"Kullu nafsin dha'iqatu 'lmaut." KORAN, chap. 21.

"Every soul shall taste of death." (RODWELL).

"Kullun laisa ya'du himamahu wa ma l'marin 'amma qadha 'llahu mazhalu." IBRAHIM IBN KUNAIF.

"None outruns by a span his doom,
And refuge from God's decree nor was, nor will ever be."
C. J. LYALL.

"Kullu shai'an haliqun 'illa wajhahu." KORAN, chap. 28.

"Everything shall perish except His face." (RODWELL).

"Kullu shai'an hatta akhika mita'un
Wa biqadrin tafarriqun wa ijtama'un." (ANON).

"Everything down to thy brother is 'furniture;' and fate rules both separation and gathering." D. S. MARGOLIOUTH.

"Kullu shaian yabdu saghiran thumma yakburu illa 'lmusibata fa 'innahaha tabdu kabiratan thumma tasghuru."
LATAIF UL MULUK.

"Everything is small at its beginning and then increases, except trouble which is great at its beginning and then decreases."

"Kullu shai'an yarj'au 'ila 'aslihi." ARABIC PROVERB.

"Everything returns to its source."

"Kunj-i-'uzlat ki tilismat-i-aja'ib darad
Fath-i-an dar nazar-i-himmat-i-darwishan-ast." HAFIZ.

"The talisman of magic might hid in some ruin's lonely site,
Emerges from its ancient night at the mild glance of darveshes."
BICKNELL.

"Kuntu kanzan makhfian fa'ahbabtu 'an 'ur'afa, fakhalaqtu 'lkhalqa lakai 'urafa." SAYING OF MUHAMMAD.

"I was a hidden treasure and I desired to be known, so I created the creation in order that I might be known."

"Kuntu kanzan makhfian shanau
Jauhar-i-khud gum ma kun izhar shau
Jauhar sidqat khafi shud dar darugh,
Hamchu ta'am raughan andar ta'am dugh,
An darughat, in tan fani buwad
Rastast an jan rabbani buwad
Salha in dugh-i-tan paida wa fash
Raughan jan andar u fani wa lash." JALALUDDIN RUMI.

"Read 'I was a hidden treasure and desired to be known
Hide not the hidden treasure but disclose it;
Your true treasure is hidden under a false one,
Just as butter is hidden within the substance of milk,
The false one is this transitory body of yours,
The true one your divine soul.
Long time this milk is exposed to view
And the soul's butter is hidden and of no account."
(WHINFIELD).

"Kununat ki imkan-i-guftar hast
Bigu ey biradar ba lutf wa khushi;
Ki farda chu paiyik-i-ajal dar rasad
Ba hukm-i-zarurat zaban dar kashi." GULISTAN (Preface).

"Now that the power of utterance is thine,
Speak, O my brother! kindly, happily,
To-morrow's message bids thee life resign,
Then art thou silent of necessity." (EASTWICK).

"Kunun ba khirad bayad ambaz gasht
Ki farda na manad rah-i-baż gasht." BOSTAN OF S'ADI, chap. 9.

"Now it is proper to become a partner with wisdom
For to-morrow the path of returning remains not."
(CLARKE).

"Kunan kush k'ab az kamar dar guzasht
Na waqte ki sailabat az sar guzasht
Kununat ki chashm ast, ashke bibar
Zaban dar dihan ast, uzre byar." BOSTAN OF S'ADI, chap. 9.

"Strive now when the water possesses only thy waist,
Not when the torrent passes over thy head.
Now when thou hast an eye, rain a tear,
Thy tongue is in thy mouth, bring forth excuse for sin."
(CLARKE).

"Kunun waqt-i-tukhm ast agar parwari
Gar ummed dari ki khirman bari;
Garat chashm-i-aql ast wa tadbir-i-gur
Kunun kun ki chashmat nakhurdast mur."
BOSTAN OF S'ADI, chap. 9.

"If thou art solicious now is the seed-time
If thou hast hope that thou mayest take the harvest,
If thou hast an eye to wisdom and deliberation as to the grave,
Act now when the ant of the grave has not devoured thine eye."
(CLARKE).

"Kura jama pak ast wa sirat palid
Dar duzakhashra nabayad kalid;
Dar in astan ujuz wa miskiniyat
Bih az ta'at wa khwishtan biniyat." (BOSTAN OF SA'DI).

" He whose outward vesture is pure but whose morals are corrupt, to such a one the gates of hell will need no key,
At God's threshhold, impotence and distress will more avail thee than obedience and self-approval." (ASIATIC JOURNAL).

" **Kus-i-rihlat bikuft dast-i-ajal**
Ey du chashmam! wida'i-sar bikunid
Ey kaf-i-dast wa sa'id wa bazu
Hama taudi' yakdigar bikunid;
Bar man uftada dushman kam,
Akhir ey dustan guzar bikunid;
Ruzgaram bashad ba nadani,
Man na kardam, shuma hazar bikunid." GULISTAN, chap. 1.

" Death's hand has struck the signal drum,
Eyes! now obey your parting knell,
Hands, wrists and arms, all members come
And bid a mutual long farewell!
Hope's foe, death, has me seized at last;
Once more, O friends before me move,
In folly has my time been past,
May my regrets your warning prove." (EASTWICK).

" **Kuza'e chashm harisan pur na shud**
Ta sadf qani' na shud pur durr na shud,
Har kura jama za 'ishqi chak shud
U za hirs wa 'aib kulli pak shud." JALALUDDIN RUMI.

" The pitcher of the desire of the covetous never fills,
The oyster-shell fills not with pearls, till it is content,
Only he whose garment is rent by the violence of love
Is wholly pure from covetousness and sin." (WHINFIELD).

" **La'amla'anna jahannama min 'ljinnati wa 'nnasi 'ajma'in."**
KORAN, chap. 32.

" I will surely fill hell with Djinn and men together." (RODWELL)

" **La 'amruka ma tughni 'lmaghani wa la 'lghana,**
Idha sakana 'lmuthri ulththara wa thawa bihi,
Fajud fi maradhi 'llahi b'ilmali radhiyan,
Bima taqtani min 'ajrihi wa thawabihi,
Wamaththil l'ainaika 'lhimam wa waq'ahu,
Wa raw'atan malqahu wa mat'ama sabihi." MAQAMAT OF HARIRI.

" By thy life! mansions and wealth will not avail when the rich man dwells in the ground and abides in it;
So be liberal with thy wealth in things pleasing to God, content with what thou gainest of His hire and reward.
And figure to thy mind Death and His stroke and the terror of His meeting, and the taste of his wormwood cup." CHENERY.

"La baraka 'llahu fi 'ddunya idha 'nqata'at
Asbab dunyaka min asbabi dunyana." HAMASA.

"God grant no blessing on our world now that it is no longer thine."
D. S. MARGOLIOUTH.

"Lab bar lab-i-kuza burdam az ghayat-i-az
Ta zu talabam wasta-e-umr-i-daraz
Lab bar lab-i-man nihad wa miguft baraz
Mai khur ki badin jahan na mi a'i baz." OMAR KHAYYAM.

"I put my lips to the cup for I did yearn
The means of gaining length of days to learn,
It leaned its lip to mine and whispered low,
'Drink for once gone, you never will return.'"
WHINFIELD.

"Lab khushk mazlum-ra gu 'bikhand
Ki dandan-i-zalim bikhwahand kand.'" BOSTAN OF S'ADI, chap. 1.

"Say to the withered lip of the oppressed one,—'laugh!
Because they will dig out the teeth of the tyrant." (CLARKE).

"La 'ikraha fi'ddina, qad tabayyana 'rrushdu mina 'lghayyi fa man yakfur bi'ttaghuti wa yumin bi'llahi faqadi 'stamsaka bi'l urwati 'lwuthqa la infisama laha wa 'llahu sami'un 'alim."
KORAN, chap. 2.

"Let there be no compulsion in religion. Now is the right way made distinct from error; whoever therefore denieth Taghoot and believeth in God, hath taken hold on a strong handle that hath no flaw therein: and God is He who heareth, knoweth." (RODWELL).

"Laisa 'lbirra 'an tuwallu wujuhakum qibala 'lmashriqi wa 'lmaghribi wa lakinna 'lbirra man amana bi'llahi wa 'lyaumi 'lakhiri wa 'lmala'ikatihi wa 'lkitabi wa 'lnabbiyyin wa'ata 'lmala ala hubbihi dhui'lqurba wa 'lyatami wa 'lmasakin wa 'bna 'ssabil wa 'ssa'ilin." KORAN, chap. 2.

"There is no piety in turning your faces towards the east or the west, but he is pious who believeth in God and the last day, and the angels and the Scriptures and the prophets; who for the love of God disburseth his wealth to his kindred, and to the orphans, and the needy and the wayfarer, and those who ask." RODWELL.

"Laisa lil'insani illa ma sa'a." KORAN, chap. 53.

"Nothing shall be reckoned to a man but that for which he hath striven." RODWELL.

"Laisa li ma 'usa'u in fata au 'ahzanu in hawala 'zzamu 'btizaza Ghaira 'anni 'abitu khilwan mina 'lhammi wa nafsi 'ani 'l'asa mun haza." MAQAMAT OF HARIRI (chap. 27).

"There is nothing mine that I miss when it is gone, or fret about when the vicissitudes of time rob me thereof;
Save that I pass my night free from concern, and my mind has severed partnership with sorrow." (STEINGASS).

'Lait sh'ari wa ain mini lait, in lauan wa laitan 'ana." ABU ZUBAID.

"Would I knew! yet what use is 'would that?' truly 'Ohs' and 'woulds' are only trouble." D. S. MARGOLIOUTH.

"Lakini 'lladhina 'ttaqu rabbahum lahum ghurafun min fauqiha ghurafun mabniyyatun tajri min tahtiha 'nnaharu w'ada 'llahi, la yukhlifu 'llahu 'lmi'ad." KORAN, chap. 39.

"But for those who fear their Lord are storied pavilions, beneath which shall the rivers flow: it is the promise of God. God will not fail a promise." RODWELL.

"Lakinnahu ma tashinu 'lhurra muji'atun
F'almisku yushaku wa'lkafuru maqtutu
Wa talama 'usila 'lyaqutu jamra ghadan,
Thumma 'ntafa 'ljamru, wa'lyaqutu yaqutu."
MAQAMAT OF HARIRI, chap. 47.

"But no distress brings disgrace on the high-minded man; camphor and musk though pounded, spread fragrance.
The ruby is often tried in Ghada-fire's fiercest glow; the fire abates, but the ruby still remains ruby." STEINGASS.

"Lakum dinukum wa li dini." KORAN, chap. 109.

"To you your religion, to me my religion."

"L'al ra gar muhr na bud bak nest
'Ishq dar darya-e-gham ghamnak nest." JALALUDDIN RUMI.

"Though the ruby has no stamp, what matters it?
Love is fearless in the midst of the sea of fear."
WHINFIELD.

"Lan tanalu 'birra hatta tunfiqu mimma tuhibbuna wa ma tunfiqu min shai'an fa'inna 'llaha bihi 'alim. KORAN, chap. 3.

"Ye shall by no means attain to goodness till ye expend that which ye love as alms; and whatsoever ye so expend, then of a truth God knoweth it."

"Lan yaflahu qaumun asnadu amrhum ila 'amratin."
SAYING OF MUHAMMAD

"Never shall a nation prosper that has given a woman charge of its affairs." D. S. MARGOLIOUTH.

'Lan yahlaka 'amrun 'arafa qadrahu." ARABIC PROVERB.

"No man ever comes to grief who knows his own place."
D. S. MARGOLIOUTH.

"Lan yanala 'llaha luhumuha wa la dima'uha wa lakin yanaluhu 'ttaqwa minkum kadhalika sakhkharaha lakum litukabbiru 'llaha ala ma hadakum." KORAN, chap. 22.

"By no means can their flesh* reach unto God, neither their blood, but piety on your part reacheth Him. Thus hath He subjected them to you, that ye might magnify God for His guidance." RODWELL.

"Lana 'a'maluna wa lakum 'a'malukum, salamun 'alaikum la nabtaghi 'ljahilin." KORAN, chap. 28.

"Our works for us and your works for you! Peace be on you. We are not in quest of fools." (RODWELL).

"Laqad karammna bani Adama wa hamalnahum fi'lbarri wa 'lbahri." KORAN (chap. 17).

"We have honoured the children of Adam and by land and by sea have we carried them." (RODWELL).

"Laqad katabna fi'zzaburi min ba'di dhdhikri anna 'lardha yarithuha 'ibadiya 'ssalihun." KORAN, chap. 21.

"We have written in the Psalms that 'my servants the righteous shall inherit the earth.'" RODWELL.

"Laqad khalaqna 'l'insana fi kabad." KORAN, chap. 90.

"Verily we have created man in trouble." RODWELL.

"Laqad khalaqna 'l'insana fi 'ahsani taqwim, thumma radadnahu 'asfala safilin." (KORAN, chap. 95).

"Verily of goodliest fabric have we created man, then brought him down to be the lowest of the low." (RODWELL).

"Laqad kunta fi ghaflatin min hadha fakashafna 'anka ghita'k fabasaruka 'lyauma hadid." KORAN, chap. 50.

"Of this day (the judgment) didst thou assuredly live in heedlessness; therefore have we stripped off thy veil from thee and thy sight this day is sharp." (RODWELL).

'La rahbaniyata fi'lislami." SAYING OF MUHAMMAD.

"There is no nonkery in Islam."

* i.e., Of animals.

"La salata tamma illa bi'lhudhuri." SAYING OF MUHAMMED.

"Prayer is not complete with concentration of mind."

"La tabki 'ilfan na'a wa la dara wa dur ma'a 'ddahri kaifama dara
W'attakidhi 'nnasa kullahum sakanan wa maththali 'lardha kullaha dara
W'asbir 'ala khulqi man tu 'ashiruhu wa darihi f'allabibu man dara." MAQAMAT OF HARIRI, (28).

"Weep not for a friend that is distant, nor for an abode, but turn thyself about with fortune as it turns about,
Reckon thou all mankind thy dwelling-place, and fancy all the earth thy home,
Forbear with the ways of him with whom thou dealest and humour him for it is the wise that humours." (STEINGASS).

"La tahmil ala yaumika hamma sanatika."

"Load not upon thy day the burden of thy year." PROV.

"La tahsab al majda tamran anta akaluhu
Lan tadriku 'l majda hatta tal'aqu 'ssabira." (ANON).

"Think not glory a date which thou can'st eat; thou shalt not attain to glory till thou have licked wormwood." D. S. MARGOLIOUTH.

"La tahsabanna 'llaha ghafilan amma y'amalu 'dhdhalimun 'innama yu akhkiruhum liyaumin tashkhasu fihi 'lbsaru, muhti'ina muqni'i ru'usihim la yartaddu ilaihim tarfuhum wa 'afidatuhum hawa'un." KORAN, chap. 14.

"Think not that God is regardless of the deeds of the wicked, He only respiteth them to the day on which all eyes shall stare up with terror; they hasten forward in fear; their heads upraised in supplication; their looks riveted; and their hearts a blank." RODWELL.

"Lataif-i-sukhan az sina tukhm-i-kin baburd
Zaban-i-rifq z'abrue khashm chin baburd." ANWAR-I-SUHEILI.

"The seeds of hate are from the breast removed by words that soothe
And gentle tongues can all the folds of frowning eye-brows smooth."
EASTWICK.

"La taj'al yadaka maghlulatan 'ila unuqika wa la tabsuta kulla 'lbasti fataq'uda maluman mahsura." KORAN, chap. 17.

"Let not thy hand be tied up to thy neck; nor yet open it with all openness, lest thou sit thee down in rebuke, in beggary." (RODWELL).

"La t'ajalan biqadhiyyatin mabtutatin
Fi madhi man lam tabluhu au khadshihi;
Wa qifi 'lqadhiyyata fihi hatta tajtali
Wasfaihi fi hala radhahu wa batshihi." MAQAMAT OF HARIRI (21).

" Hasten not with a decisive judgment in the praise of him whom thou hast not tried nor in the rebuke of him,
But stay thy judgment on him till thou hast had a view of his two characters in his two conditions of content and anger."
(CHENERY).

" Latajidanna 'ashadda 'nnasi 'adawatan lilladhina amanu 'lyahuda wa 'lladhina 'ashraku wa latajaddana 'aqrabbahum mawaddatan lilladhina amanu 'lladhina qalu 'inna Nasara dhalika bi'anna qissisina wa ruhabanun wa 'annahum la yastakbirun."
KORAN, chap. 5.

" Of all men thou wilt certainly find the Jews and those who join other gods with God to be the most intense in hatred of those who believe; and thou shalt certainly find those to be nearest in affection to them who say 'We are Christians.' This because some of them are priests and monks, and because they are free from pride." (RODWELL).

" La takunu ka'llati naqadhat ghazlaha min ba'di quwwatin 'ankathan tattakhidhuna 'aymanakum dakhalan bainakum."
KORAN, chap. 16.

" Be not like her who unravelleth into strands the thread which she had strongly spun by taking your oaths with mutual perfidy." (RODWELL).

" La tamshi fi 'l'ardhi marahan 'innaka lan takhriqa 'l'ardha wa lan tablugha 'ljibala tula." KORAN, chap. 17.

" Walk not proudly on the earth; truly thou canst by no means cleave the earth, neither canst thou reach to the mountains in height."
(RODWELL).

" La tamuddanna 'ainaika 'ila ma matta'na bihi azwajan minhum wa la tahzan alaihim wa'khfidh janahaka lilmuminin."
KORAN, chap. 15.

" Strain not thine eyes after the good things we have bestowed on some of the unbelievers; and afflict not thyself on their account; and lower thy wing to the faithful." (RODWELL).

" La taqfu ma laisa laka bihi 'ilmun 'inna 'ssam'a wa'l basara wa 'lfuw'ada kullu 'aula'ika kana anhu masula." KORAN, chap. 17.

" Follow not that of which thou hast no knowledge; verily the hearing and the sight and the heart; each for this shall be enquired of."
(RODWELL).

"La taqulu liman yaqtalu fi sabili 'llahi 'amwatun, bal 'ahyaun wa lakin la tashurun." KORAN, chap. 2.

" Say not of those who are slain on God's path that they are dead; nay rather that they are living! but ye understand not." (RODWELL).

" Latasbuwanna ila watan fihi tudhamu wa tumtahan
W'arhal 'ani 'ddari tu 'li 'lwihada 'ala 'lfutan
W'ahrab 'ila kinnin yaqi wa lau 'annahu hidhna hadhan
W'alam ba'anna 'lhurra fi 'autanihi yalqa 'lghaban
Ka'ddurri fi 'l'asdafi yustazra wa yubkhasu fi 'ththaman."

MAQAMAT OF HARIRI (chap. 39).

" To a native place cling not, where folks oppress and hold thee in scant esteem,
But depart the land that exalts the low above the high in dignity,
And take thy flight to a safe retreat, although it were on the skirts of Mount Kaf,
For know full well that a free-born man in his country meets but with disregard
As the pearl within its shell is slighted, and underrated its preciousness."

STEINGASS.

" La t'atibi 'ddhara fi khatbin ramaka bihi
In istaradda faqidman tala ma wahaba." ZOHAIR.

" Blame not thy fortune when it seems unkind
It does but take back what it gave before." (PALMER).

" Latulhaqna ila 'ssa'ta akhtuha
Sharr'u'ssa'ti 'an tusa ma'awida." AL BUHTURI.

" Add not to ill-doing its sister; the worst ill-doing is to do ill twice."

D. S. MARGOLIOUTH.

" La turajji 'lwadda mimman yara annaka muhlajun 'ila falsihi."

MAQAMAT OF HARIRI, chap. 4.

" Hope not for affection from any who sees that thou art in want of his money." (CHENERY).

" La tay'asan 'inda 'nnuab min farjatin tajlu 'lkurab
Falakum samumin habba thumma jara nasiman fu'nqalab,
Wa sahabi makruhin tanasha fa'dhmahalla wa ma sakab,
Wa dukhani khatbin khifa minhu, fama 'stabana lahu lahab,
F'asbir idha ma naba ra'un, fa'zzaman 'abu 'lajab,
Watarajja min rauhi 'llahi lata'ifan la tuhtasab."

HARIRI, MAQAMAT, 19.

" Despair not in calamities of a gladdening that shall wipe away thy sorrows,
For how many a simoom blows, then turns to a gentle breeze and is changed!
How many a hateful cloud arises, then passes away and pours not forth,
And the smoke of the wood, fear is conceived of it, yet no blaze appears from it;
So be patient when fear assails, for time is the father of wonders,
And hope from the peace of God blessings not to be reckoned."

(CHENERY).

"La taziru waziratun wizra 'ukhra wa'in tad'u muthqalatun ila himliha, la yuhmal minhu shai'un wa lau kana dha qurba."

KORAN, chap. 35.

"And the burdened soul shall not bear the burden of another, and if the heavy-laden soul cry out for its burden to be carried, yet shall not aught of it be carried, even by the near of kin." (RODWELL).

"La tazur man tuhibbu fi kulli shahrin ghair yaumin wa la tazidahu 'alaihi
F'ajtila 'u'lhilali fi 'shshahri yaumun thumma la tanzuru 'laujunu 'alaihi."

MAQAMAT OF HARIRI (15).

"Visit him whom thou lovest in each month only a day and exceed not that upon him,
For the beholding of the new moon is but one day in the month and afterward eyes look not on it." CHENERY.

"La tubtilu sadaqatikum bi'lmanni wa 'l'adha ka'lladhi yunfiqu ma lahu ri'ya 'nnasi wa la yumin bi 'llahi wa 'lyaumi 'lakhiri fa mathaluhu kamathali safwanin alaihi turabun fa'asabahu wabilun fatarakahu saldan."

KORAN, chap. 2.

"Make not your alms void by reproaches and injury, like him who spendeth his substance to be seen of men, and believeth not in God, and in the latter day. The likeness of such an one is that of a rock with a thin soil upon it on which a heavy rain falleth but leaveth it hard."
(RODWELL).

"La tudrikuhu 'labsaru wa huwa yudriku 'labsara wa huwa 'llatifu 'lkhabir."

KORAN, chap. 6.

"No vision taketh in Him, but He taketh in all vision and He is the Subtle, the All-informed." (RODWELL).

"La tughilanna idha ma sabahta fa'inna 'ssalamata fi 'ssahili."

MAQAMAT OF HARIRI (16).

"Go not in far when thou swimmest for safety is on the bank."
CHENERY.

"La tulqu bi eydiyukum ila 'ttahalakati." KORAN.

"Throw not yourselves with your own hands into perdition."
EASTWICK.

"Lau 'anfaqta ma fi 'l'ardhi jami'an ma 'alafta baina qulubihim wa lakinna 'llaha 'allafa bainahum innahu azizun hakim."

KORAN, chap. 7.

"Hadst thou spent all the riches of the earth, thou wouldest not have united their hearts; but God hath united them: He verily is Mighty, Wise." (RODWELL).

"Lau 'ansafa 'ddahru fi hukmihi
Lama mallaka 'lhukma 'ahla 'nnaqisa."

MAQAMAT OF HARIRI, chap. 1.

"If Fortune were just in its decree, it would not empower the worthless with authority." (CHENERY).

"Lau 'an Laila 'alakhailiyyata sallamat 'alayya wa duni turbatun wa safaihu,
Lasallamtu taslima 'lbashashati au zaqa 'ilaiha sadan min janibi 'lqabri saihu." TAUBA IBN AL HUMAIYIR.

"Ah! if but Laila once would send me a greeting down
Of grace, though between us lay the dust and the flags of stone,
My greeting of joy should spring in answer, or there should cry
Toward her an owl,* ill bird that shrieks in the gloom of graves."
C. J. LYALL.

"Lau 'anna lilladhina dhalamu ma fi 'l'ardhi jami'an wa mithlahu ma'ahu, la 'ftadu bihi min su' 'l'azabi yauma 'lqiyamati wa bada lahum mina 'llahi ma lam yakunu yahtasibun." KORAN, chap. 39.

"If the wicked possessed all that is in the earth and as much again therewith, assuredly they would ransom themselves with it from the pain of the punishment on the day of resurrection; and there shall appear to them from God things they had never reckoned on." (RODWELL).

"Lau 'anna ma fi 'lardhi min shajaratin 'aqlamun wa'lbahru yamudduhu min ba'dihi sab'atu 'abhurin, ma nafidat kalimatu 'llahi, inna 'llaha azizun hakim." KORAN, chap. 31.

"If all the trees that are upon the earth were to become pens, and if God should after that swell the sea into seven seas (of ink), His words would not be exhausted; of a truth, God is Mighty, Wise."
(RODWELL).

"Lau an suduru 'l'amri yabduna lilfata
K'aqabahu lam talafahu yatanaddamu." AL IKD AL FARID.

"Were the beginnings of things but as clear to a man as are the endings, he would never be found repenting." D. S. MARGOLIOUTH.

"Lau anzalna hadha 'lqurana ala jabalin lara'aitahu khashian mutasaddi'an min khashiati 'llahi wa tilka l'amsalu nadhribuha linnasi laallahum yatafakkurun." KORAN, chap. 59.

"Had we sent down this Koran on some mountain, thou would'st certainly have seen it humbling itself and cleaving asunder for the fear of God. Such are the parables we propose to men in order that they may reflect." (RODWELL).

* The ancient Arabs believed that the ghosts of dead men became owls.

"**Lau kuntu 'alamu 'lghaiba l'astakathartu mina 'lkhairin wa ma massani 'lsu.**" KORAN.

"Had I known the future, I should have got myself great good fortune, and no harm should have touched me." D. S. MARGOLIOUTH.

"**Lau la yakuna 'nnasu 'ummatan wahidatan laja'alna liman yakfuru birrahmani libuyutihim suqufan min fidhdhatin wa ma 'arija yadharun, wa libuyutihim 'abwaban wa sururan alaiha yattakiun.**" KORAN, chap. 43.

"If it were not that mankind would have become one sect of infidels, verily we had given to those who believe not in the Merciful, roofs of silver to their houses and stairs of silver by which they might ascend thereto, and doors of silver to their houses, and couches of silver for them to lean on." (SALE).

"**La 'uqsimu biyaumi 'lqiyamati, wa la uqsimu bi'nnafsi 'llawwamati, 'ayahsabu 'l'insanu 'an lan najma'a idhamahu bala qadirina ala 'an nusawwia banahu.**" KORAN, chap. 75.

"I swear by the Resurrection, and I swear by the self-accusing soul. Thinketh man that we cannot re-unite his bones? Aye, his very finger bones are we able evenly to replace." (RODWELL).

"**Lau yuakhidhu 'llahu 'nnasa bima kasabu ma taraka 'ala dhahriha min dabbatin walakin yu akhiruhum ila 'ajalin musamma.**" KORAN, chap. 35.

"If moreover God should chastise men according to their deserts, He would not leave even a reptile on the back of the earth. But to an appointed time doth He respite them." RODWELL.

"**La yablughu ahadun darjata 'lhaqiqati hatta yashada fihi alfu sidiqin bi annahu zindiqun.**" JUNAID.

"No one attaineth to the degree of truth until a thousand righteous men bear witness that he is an atheist."

"**La yadkhuluna 'ljannata hatta yalija 'ljamalu fi sammi 'lkhayyati.**" KORAN, chap. 7.

"Nor shall they enter Paradise until the camel passeth through the eye of the needle." (RODWELL).

"**La yaltamu ma jaraha 'llisanu.**" PROV.

"Wounds of the tongue are never healed."

"**La yamassuhu illa 'lmutahharun.**" KORAN, chap. 56.

"Let none touch it * but the purified."

* The Koran.

"La yaraddu 'ljaza' fatila wa la yuhiu 'lasafu man ghada bissaifi' 'lmuniyati qatila." ABU'L ALA.

"Despair will bring nothing back neither will grief bring him to life whom the sword of fate has once slain." D. S. MARGOLIOUTH.

"La yas'amu 'linsanu min du'ai 'lkhairi wa'in massahu' sharru faya'usun qanut." KORAN, chap. 41.

"Man is never weary of praying for good, but if evil betide him, he is then desponding, despairing." (RODWELL).

"La yastawi 'lkhabithu wa 'ttayibu wa lau a'jabaka kathratu 'lkhabithi, fa'ttaqu 'llaha ya 'uli'lalbab la'allakum tuflihun." KORAN, chap. 5.

"The evil and the good are not to be valued alike even though the abundance of evil please thee; therefore fear God, O ye of understanding! Haply it shall be well with you." (RODWELL).

"La ya'zubu 'anhu mithqalu dharratin fi 'ssamawati wa la fi 'lardhi wa la 'asgharu min dhalika wa la akbaru illa fi kitabin mubin." KORAN, chap. 34.

"Not the weight of a mote either in the heavens or in the earth escapeth Him; nor is there aught less than this, or aught greater which is not in the perspicuous Book." RODWELL.

"La yughlaqu babu 'ttaubati 'ala 'l'ibadi hatta tatla'u 'shshamsu min maghribihi." GULISTAN, chap. 5.

"The door of repentance shall not be closed against the servants of God till the sun rise from the West." (PLATTS).

"La yuldaghu 'lmuminu min hujrin wahidin maratain." ARABIC PROVERB.

"The believer will not be stung from one hole twice." EASTWICK.

"La yusibuhum dhamaun wa la nasabun wa la makhmasatun fi sabili 'llahi wa la yata'una mutian yaghidhu 'lkuffara wa la yanaluna min aduwwin nilan 'illa kutiba lahum bihi amalun salihun 'inna 'llaha la yudhi'u 'ajra 'lmuhsinin." KORAN, chap. 9.

"Neither thirst nor labour nor hunger can come upon them when on the path of God, neither do they step a step which may anger the unbelievers, neither do they receive from the enemy an injury but it is written down to them as a good work; verily God will not suffer the reward of the righteous to perish." (RODWELL).

"Libas ki hargiz na farsud sabr ast." AKHLAQ-I-MUHSINI.

"The dress that never wore out is patience." KEENE.

"Likulli 'nnasin makbarun bifana'ihim fahum yanqusuna wa 'lquburu tazidu,
Wa ma 'in yazalu rasmu darin ukhlaqat wa baitun limaitan bi 'lfana'i jadidu,
Hum jiratu 'lahya' 'amma jiwaruhum fadanin wa'amma 'lmultaqa faba'idu." ABDALLAH IBN THA'LABAH.

"Before the door of each and all a slumber-place is ready set:
Men wane and dwindle and the graves in number grow from day to day;
And ever more and more outworn the traces fade of hearth and home,
And ever yonder for some dead is newly built a house of clay,
Yea neighbours are they of the living; near and close their fellowship
But if thy soul would seek their converse, thou must seek it far away."
C. J. LYALL.

"Lillahi kunuzun tahta 'l'arshi mafatihuha alsinatu 'shshu'ara."
SAYING OF MUHAMMAD.

"God hath treasuries beneath the throne, the keys whereof are the tongues of the poets."

"Lillahi yasjudu ma fi 'ssamawati wa ma fi 'l'ardhi min daabbatin wa 'lmalaikatu wa hum la yastakbirun yakhafuna rabbahum min fauqihim wa yaf'aluna ma yumirun." KORAN, chap. 16.

"All in the heavens and all on the earth, each thing that moveth and the very angels prostrate themselves in adoration before God and are free from pride; they fear their Lord who is above them, and do what they are bidden." (RODWELL).

"Li ma'a 'llahi waqtun la yas'auni fihi malakun muqarrabun wa la nabiyyun mursalun." SAYING OF MUHAMMAD.

"I have a season with God in which neither ministering angel nor any prophet that has been sent, can vie with me." (EASTWICK).

"Lisanu 'lfata nisfun wa nisfun fuwaduhu
Falam yabka 'illa suratu 'llahmi wa 'ddami
Wa ka'in tara min samitin laka mu'jibin
Ziyadatuhu au naqsuhu fi 'ttakallami." MUALLAKAH OF ZUHAIR.

"The tongue is a man's one half, the other the heart within,
Besides these two nought is left but a semblance of flesh and blood,
How many a man seemed goodly to thee while he held his peace,
Whereof thou didst learn the more or less when he turned to speech.
C. J. LYALL.

"Litafat kun an ja ki bini sitiz
Na barrad qaz-i-narmra tigh-i-tiz
Bashirin zabani wa lutf wa khushi
Tawani ki pile ba mui kashi." GULISTAN, chap. 3.

"When thou seest broils arise, use courtesy,
A sharp sword cuts not silk, though soft it be.
With honeyed words, good humour on thy side,
Thou with a hair an elephant may'st guide." (EASTWICK).

"Luqman-i-hakimra guftand 'hikmat az kih amukhti?' Guft 'az nabinayan ki ta jae na binand pae na nihand.'" GULISTAN, Preface.

"They said to the sage Luqman, 'From whom didst thou learn wisdom?' He replied, 'From the blind who advance not their feet, till they have tried the ground.'" (EASTWICK).

"Lutfe na mand, k'an sanam-i-khushlaqa na kard,
Mara che jurm gar karamash ba shuma na kard?
Tashni' mi zani ki jafa kard an nigar,
Khube kih did dar du jahan, ki jafa na kard?
Chun ruh dar nazara fana gasht, in biguft,
'Nazara-i-jamal-i-khuda juz khuda na kard'
In chashm wa an chiragh du nurand har yake,
Chun in baham rasid, kase shan juda na kard."
DIWAN-I-SHAMS-I-TABRIZ.

"No favour was left which that winsome beauty did not bestow,
What fault of ours if he failed in bounty towards you?
Thou art reviling because that charmer wrought tyranny,
Whoever saw in the two worlds a fair one that played not the tyrant?
When the spirit became lost in contemplation, it said this
'None but God has contemplated the beauty of God;'
This eye and that lamp are two lights, each individual,
When they came together, no-one distinguished them."
(NICHOLSON).

"Ma 'arafnaka haqqa m'arifatika." GULISTAN (Preface).

"We have not known Thee as Thou oughtest to be known."
(EASTWICK).

"Ma'ash chunan kun, ki gar bilaghzad pai
Firishta'at badu dast-i-du'a nigah darad." HAFIZ ODE, 146.

"So live, that if thy foot slip e'er,
Angels may guard thee by the hands of prayer."
BICKNELL.

"Ma 'ashiq wa ashufta wa mastim imruz
Dar ku-i-maghan bada parastim imruz
Az hasti-i-khwishtan bikulli rasta
Paiwasta bimihrab-i-'alastim imruz." OMAR KHAYYAM

"To-day to love and rapture we have soared,
To-day in Magian precincts wine adored,
And rapt beyond ourselves we do abide,
Within that tavern, 'Am I not your Lord?'"
WHINFIELD.

"Ma 'atazaltu hatta jadadtu wa hazaltu, fa wajadtani la aslaha lijadi wa la hazli, fa 'indaha radhitu bil' uzli." ABU'L ALA.

"I did not retire from the world till I had both worked and played, and finding myself unfit for either, I had to be satisfied with ennui."
D. S. MARGOLIOUTH.

"Ma ayyal hazratim wa shira khwah
Guft 'alkhalqu ayyalan l'illah;'
An ki u az asman baran dihad
Ham tawanad k'u za rahmat nan dihad." JALALUDDIN RUMI.

"We are the family of the Lord and His sucking babes,
The Prophet said 'The people are God's family,'
He who sends forth the rain from heaven,
Can He not also provide our daily bread?" (WHINFIELD).

"Mabada dil an mardam ahanin shad
Ki az bahr-i-dunya dihad din babad." PANDNAMA OF S'ADI.

"Let not the heart of that man of iron rejoice
Who for this world giveth futurity to the wind."
GLADWIN.

"Mabada kas ki az zan mihr juyad
Ki az shura bayaban gul na ruyad." ANWAR-I-SUHEILI.

"Forbid it one in woman's nature should for gentle feelings look,
Ne'er amid the brackish desert roses home ungenial took."
EASTWICK.

"Ma ba falak buda im, yar-i-malak buda im
Baz hamanja rawim, khwaja, ki an shahr-i-ma'st
Alam-i-khak az kuja, gauhar-i-pak az kuja
Garchi farud amadim baz dawim, in chi ja'st?"
DIWAN-I-SHAMS-I-TABRIZ.

"We have been in heaven, we have been friends of the angels
Thither, sire, let us return for that is our country,
How different a source have the world of dust and the pure substance,
Though we came down, let us haste back—what place is this?"
(NICHOLSON).

"Mabar nam-i-wafa dar bazam-i-khuban
Ki bue az wafadari na dari." ANWAR-I-SUHEILI.

"O speak not thou of faithfulness where feast the frank and free,
For not an atom of good faith its fragrance sheds on thee."
EASTWICK.

"Ma birun-ra nangarim wa qalra
Ma darun ra bingarim wa halra;
Nazir qalbim agar khash'i buad
Garchi guft lufz na khaz'i buad;
Z'anki dil jauhar bud, guftan 'arz,
Pus tufail amad 'arz, jauhar gharz;
Chand az in alfaz wa izmar wa majaz
Suz khwaham, saz ba an suz baz." JALALUDDIN RUMI.

"I regard not the outside and the words,
I regard the inside and the state of heart;
I look at the heart if it be humble,
Though the words may be the reverse of humble;
Because the heart is substance and words accidents,
Accidents are only a means, substance is the final cause.
How long wilt thou dwell on words and superficialities,
A burning heart is what I want; consort with burning."
(WHINFIELD).

"Ma dar khwar dilera agarchi khwar buwad
Ki bas aziz dilast wa aziz dar an dari,
Dile kharab chu manzargah ilahi buwad
Zahi, s'aadat-i-jani ki kard m'amari." DIWAN-I-SHAMS-I-TABRIZ.

"Then think not lowly of thy heart, though lowly,
For holy is it and there dwells the holy,
God's presence-chamber is the human breast,
Ah! happy spirit with such Inmate blest." (FALCONER).

"Ma dha akhadhaka ya maghruru fi 'lkhatari
Hatta halakta falaita 'nnamlu lam tatir." GULISTAN, chap. 3.

"What was it that plunged thee, deluded one into danger,
So that thou perished? Would that the ant had not got wings and attempted to fly?"
(PLATTS).

"Mague anchi taqat na dari shanud
Ki jau kishta gandam na khwahi dirud." BOSTAN OF S'ADI.

"Utter not what thou hast not the power to hear,
For, having sown barley, thou wilt not reap wheat."
(CLARKE).

"Magu 'shayad in mar kushtan bichub'
Chu sar zir-i-sang-i-tu darad, bikub;
Bad andishra jae wa fursat madih
Adu dar chah wa div dar shisha bih." BOSTAN OF S'ADI, chap. 2.

"Say not 'it is proper to kill this snake with a stick,'
Strike, when he has his head beneath thy stone,
Give neither place nor opportunity to the malignant one;
The enemy in the pit and the demon in the glass bottle is best."
(CLARKE).

"Magzar ki zih kunad kaman ra
Dushman,—chu ba tir mitawan dukht." GULISTAN, chap. 8.

"Ere yet his bow
Be strung, thy arrow should transfix the foe."
(EASTWICK).

"Mahakk danad ki zar chist." GULISTAN, chap. 7.

"The touchstone discerns the gold."

"Ma hama ajza Adam buda im
Dar bihisht an lahana bishnuda im;
Garchi bar ma rikht ab wa gil shake,
Yad man ayad az ānha andake,
Lek chun amikht ba khak karb,
Kai dihad in zir wa in ham an tarab." JALALUDDIN RUMI.

"As we are all members of Adam
We have heard these melodies in Paradise;
Though earth and water have cast their veil upon us
We retain faint reminiscences of those earthly songs;
But while we are thus shrouded by gross earthly veils
How can the tones of the dancing spheres reach us?"
WHINFIELD.

"Mah fishanad nur wa sag 'au! au!' kunad
Har kase bar khalqat-i-khud mi tanad
Har kase ra khidmate dada qaza." JALALUDDIN RUMI.

"The moon sheds her light and the dogs howl;
Everyone acts according to his nature,
To each his office is allotted by the divine decree."
WHINFIELD.

"Mahram hasti, ki ba tu guyam yak dam,
K'az awwal kar khud chi bud ast Adam
Mihnat-zada'e sarishta andar gil-i-gham
Yak chand jahan bikhurad wa bardasht qadam." OMAR KHAYYAM.

"To confidants like you I dare to say
What mankind really are:—moulded of clay,
Affliction's clay, and kneaded in distress,
They taste the world awhile, then pass away."
(WHINFIELD).

"Mail-i-tan dar sabza wa ab rawan
Z'an bud ki asl-i-u amad azan;
Mail-i-jan dar hikmat wa dar ulum,
Mail-i-tan dar bagh wa ragh wa dar karum;
Mail-i-jan andar taraqqi wa sharf,
Mail-i-tan dar kasb asbab wa 'alaf." JALALUDDIN RUMI.

"The body loves green pastures and running water,
For this cause that its origin is from them.
The love of the soul is for wisdom and knowledge,
That of the body for houses, gardens, and vineyards;
The love of the soul is for things exalted on high,
That of the body for acquisition of goods and food."
(WHINFIELD).

"Ma 'indakum yanfadu wa ma 'inda 'llahi baqin walanajziyanna 'lladhina sabaru 'ajrahum bi'ahsani ma kanu ya'malun."
KORAN, chap. 16.

"All that is with you passeth away, but that which is God abideth. With a reward meet for their best deeds will we surely recompense those who have patiently endured." (RODWELL).

"Ma 'in yadhuru 'ladhba kaunu qarabihi khalaqan wa la 'lbazi haqaratu 'ashshihi. MAQAMAT OF HARIRI, 21.

"It hurts not the sword that its sheath be worn, nor the hawk that its nest be mean." CHENERY.

"Ma ja'ala 'llahu lirajulin min qalbaini fi jaufihi." KORAN, chap. 33.

"God hath not given a man two hearts within him." RODWELL.

"Majmu'a-i-kawn-ra bi kanun-i-sabak
Kardim tasaffuh varakan ba'da varak:
Hakka ki na-khwandim u na didim dar u
Juz zat-i-Hakk u sifat-i-zatiyye-i-Hakk."

"Like a lesson-book the compendium of the universe
We turned over, leaf after leaf;
In truth we read and saw therein naught
Save the Essence of God and the Essential Attributes of God."
(E. G. BROWNE).

"Maju sa'adat wa daulat dar in jahan ki nayabi,
Za bandagiash talab kun sa'adat du jahani."
DIWAN-I-SHAMS-I-TABRIZ.

"Look not in the world for bliss and fortune, since thou wilt not find them,
Seek bliss in both worlds by serving Him." (NICHOLSON).

"Ma kana libasharin 'an yukallimahu 'llahu illa wahian au min wara' hijab." KORAN, chap. 42.

"It is not for man that God should speak with him, but by revelation or from behind a veil." (RODWELL).

"Ma kana rabbuka muhlika 'lqura hatta yab'atha fi 'ummiha rasulan yatlu alaihim ayatina wa ma kunna muhliki 'lqura illa wa ahluha dhalimun." KORAN, chap. 28.

"Thy Lord did not destroy those cities till He had sent an apostle to their mother city to rehearse our signs to its people; nor did we destroy the cities unless their people were unjust." (RODWELL).

"Makar-i-Shaitanast t'ajil wa shitab
Lutf-i-Rahman ast sabr wa ijtinab;
B'atanni gasht maujud az khuda
Ta ba shash ruz in zamin wa charkhha
Warna qadir bud k'u az 'kaf' wa 'nun'
Sad zamin dar yak dam awardi birun
In tanni az pa'e t'alim-i-tu'st
Sabr kun, dar kar-i-u dar ai durust." ANWAR-I-SUHEILI

"Hurry and rashness from the devil spring,
But patience, meekness, are from heaven's king,
See from God's hand creation slow arise
And six days' labour claimed by earth and skies,
Else with two letters He possessed the might
Sudden to make new worlds upstart to light.
Lo! in this course instruction to us sent;
Use patience, for with it success is blent." EASTWICK.

"Makaru makrahum wa inda 'llahi makruhum wa'in kana makruhum litazula minhu 'ljibal." KORAN, chap. 14.

"They plotted their plots; but their craftiness was under the control of God, even though their craftiness had been such that the mountains should be moved by it." (RODWELL).

"Ma khalaqa 'llahu min shaian yatafayyau dhilaluhu 'ani 'lyamini wa' shshama'ili sujjidan lillahi." KORAN, chap. 16.

"Everything which God hath created turneth its shadow right and left, prostrating itself before God." (RODWELL).

"Ma khalaqna 'ssamai wa 'lardha wa ma bainahuma batilan dhalika dhannu 'lladhina kafaru fa wailun lilladhina kafaru mina 'nnari." KORAN, chap. 37.

"We have not created the heaven and the earth and what is between them for nought. That is the thought of unbelievers; but woe to those who believe not because of the fire!" RODWELL.

"Ma khalaqna 'ssama'i wa 'l'ardha wa ma bainahuma la'ibin lau 'aradna an nattakhidha lahwan la'ttakhadhnahu min ladunna in kunna fa'ilin." KORAN, chap. 21.

"We created not the heaven and the earth and what is between them for a sport;
Had it been our wish to find a pastime, we had surely found it in ourselves; if to do so had been our will." (RODWELL).

"Ma khalaqtu 'ljinn wa 'lins, in bikhwan,
Juz 'ibadat nist maqsud az jahan;
Garchi maqsud az kitab an fann buwad
Gar tu ash balish kuni ham mishawad;
Lekin az maqsud in balish na bud
Ilm bud wa danish wa irshad wa sud." JALALUDDIN RUMI.

"Read the text 'I have not created Jinns and men but to worship me,'
The only object of the world is to worship God.
Though the object of a book is to teach an art,
If you make a pillow of it, it serves that purpose too,
Yet its main object is not to serve as a pillow
But to impart knowledge and useful instruction." (WHINFIELD).

Makun shadmani bimarg-i-kase
Ki dahrat na manad pas az wai base." BOSTAN OF S'ADI.

" Indulge not joy at the death of another, for fortune will not long spare thyself after it." (FALCONER).

" Makun za ghussa shikayat ki dar tariq-i-talab
Ba rahate na rasid anki zakhmate na kashid." ANWAR-I-SUHEILI.

" Give not vent to angry wailings for in seeking ought be sure,
They alone attain to gladness who can sadness first endure."
EASTWICK.

" Ma l'abatganim wa falak l'abat baz
Az ru-e-haqiqati na az ru-e-majaz
Bazicha hamkunim bar nat'a-e-wujud
Raftim ba sanduq-i-'adam yak yak baz." OMAR KHAYYAM.

" We are but chessmen destined it is plain,
The great chess-player Heaven to entertain;
Us men It moves about the board of life,
Then in the box of death shuts up again."
(WHINFIELD)

" Mal k'az wai bukhil bahra na yaft
Dast-i-taraj dad bar bad ash,
Ya'ba waris rasid wa ki gahe
Juz banafrin na mi kunad yadash." ANWAR-I-SUHEILI.

" The wealth the miser naught enjoyed is cast
By the rude hand of spoilers to the wind;
Or has to some ungrateful heir now passed
Who but with loathing calls his name to mind."
EASTWICK.

" Mal ra gar bahri din bashi hamul
N'im mal salih guftash rasul." JALALUDDIN RUMI.

" If for the Faith thou bear'st thy wealth, it then
The Prophet says, is pure to righteous men." EASTWICK.

" Ma min da'abbatin fi 'lardhi illa ala 'llahi rizquha wa ya'lamu mustaqarraha wa mustauda'aha, kullun fi kitabin mubin."
KORAN, chap. 11.

" There is no moving thing on earth whose nourishment dependeth not on God, and He knoweth its haunts and final resting-place; all is in the clear Book." (RODWELL).

" Ma min da'abbatin fi 'l'ardhi wa la ta'irin yatiru bijanahihi 'illa 'umamun 'amthalukum ma farratna fi 'lkitabi min shaian thumma 'ila rabbihim yuhsharun." KORAN, chap. 6.

" No kind of beast is there on earth nor fowl that flieth with its wings but is a folk like you: nothing have we passed over in the book; then unto their Lord shall they be gathered." (RODWELL).

"Ma min da'abbatin illa huwa akhidhun binasiyatiha."

KORAN, chap. 11.

"No moving creature is there which He holdeth not by its forelock."

RODWELL.

"Ma min gharibin wa'in abda tajalluduhu
Illa sayadhkarú 'inda 'l'illate 'lwatana."

"There is no stranger though he make boast of his fortitude, but remembers his home at times of sickness." D. S. MARGOLIOUTH.

"Ma min mauludin illa wa qad yuladu 'ala fitrati 'l'islam faabawahu yuhawwidanihi au yunassiranihi au yumajjisanihi."

SAYING OF MUHAMMAD.

"There is no person born but assuredly he is begotten to the faith of Islam; then his parents make a Jew of him, or a Christian or a Magian."

(EASTWICK).

"Man 'adhallu mimmani 'ttaba'a hawahu bighairi hudan min 'llahi 'inna 'llaha la yahdi 'lqauma dhdhalimin." KORAN, chap. 28.

"Who goeth more widely astray than he who followeth his own caprice without guidance from God? Verily God guideth not the wicked."

(RODWELL).

"Man 'adhlamu mimman dhukkira biayati rabbihi thumma a'radha 'anha, inna mina 'lmujrimina muntaqimun."

KORAN, chap. 32.

"Who acteth worse than he who is warned by the signs of his Lord, then turneth away from them? We will surely take vengeance on the guilty ones." (RODWELL).

"Man 'allamani harfan faqad sayyarani 'abdan." PROVERB.

"Whoso hath taught me a letter hath made me his slave."

"Manam Isa'e khushkhanda ki 'alam shud baman zinda
Wale nisbat za haqq daram man az Miryama na mi-daram."

DIWAN-I-SHAMS-I-TABRIZ.

"I am sweet-smiling Jesus by whom the world is revived,
But my lineage is from God: I know nought of Mary."

NICHOLSON.

"Man an muram ki dar payam bimaland,
Na zamburam ki az nisham binaland;
Kuja shukr-i-in ni'mat guzaram
Ki zur-i-mardum azari na daram." GULISTAN, chap. 3.

"I am the ant which under foot men tread
And not the hornet whose fierce sting they dread;
How for this boon shall I my thanks express,
That I to injure man am powerless." EASTWICK.

"Man an ruz budam ki 'asma nabud
Nishan az wujud-i-musamma nabud
Nishan gasht mazhar sirr-i-zulf-i-yar
Ba juz mazhar-i-Haqq Taala nabud
Musamma wa 'asma za ma shud padid
Dar an dam ki anja man wa ma nabud
Man an dam bikardam khudara sujud
Ki dar batn-i-Miriam Masiha nabud." DIWAN-I-SHAMS-I-TABRIZ.

"I was, ere a name had been named upon earth,
Ere one trace yet existed of aught that has birth:
When the locks of the Loved One streamed forth for a sign,
And Being was none save the Presence Divine!
Named and name were alike emanations from Me,
Ere aught that was 'I' yet existed, or 'We';
Ere the veil of the flesh for Messiah was wrought,
To the Godhead I bowed in prostration of thought."
(FALCONER)

"Man az Quran maghz ra bardakhtam
Ustukhwanra pish-i-sagan andakhtam." JALALUDDIN RUMI.

"I extracted the marrow of the Koran, and threw the bone to the dogs."

"Man chang-i-tu am, bar har rag-i-man
Tu zakhma zani, man tanatanam." DIWAN-I-SHAMS-I-TABRIZ.

"I am thy lute, on every vein (chord) of mine
Thou strikest the quill, and I vibrate." (NICHOLSON).

"Man dha 'lladhi ma sa'a katt,
Waman lahu 'lhusna fakatt?
Kam fi'latin saiyi-atin
Warratana fiha'l ghalat." HARIRI.

"Who is there that never does evil at all, and who is there who has only good qualities; into how many an evil deed error has plunged us!"
(PALMER).

"Man ghulam-i-an ki u dar har rabat
Khwishra wasil na danad bar samat.
Bas rabate ki babayad tark kard,
Ta ba maskan dar rasid ek ruz mard." JALALUDDIN RUMI.

"I'll be the very slave of him who at each stage
Will not suppose the goal 'tis of his pilgrimage;
Before the traveller reach the home he bears in mind
How many stages are there must be left behind!"
(REDHOUSE).

"Man hasil-i-umr-i-khud na daram juz gham
Dar 'ishq za nik wa bad na daram juz gham
Yak hamdam-i-damsaz nadaram nafsi
Yak m'unis-i-namzad nadaram juz gham." HAFIZ.

" Nought from my life passed here save grief have I,
Nought from love's hope and fear save grief have I,
I have no intimate, no bosom friend,
No one who holds me dear, save grief, have I."

BICKNELL.

" Ma nih dil bar in kakh-i-khurram hawa
Ki mibarad asmanash bala." PANDNAMA OF S'ADI.

" Fix not the heart upon this mansion of pleasant breezes,
For its sky rains down calamity." GLADWIN.

" Ma nih gush ba qaul ahl-i-gharz
K'az ishan rasad mal wa din ra shikast
Gharzju agar az tu shud sar-buland
Shawad pae qadr wa jah-i-tu past
Agar ba hasudan shudi hamrikab
'Inan-i-buzurgi bidadi za dast." ANWAR-I-SUHEILI.

" Let not the ear to selfish men be lent,
For they will injure both the faith and state
As sycophants through thee grow eminent,
So will thy greatness and thy power abate ;
If to the envious thou dost yield consent,
Of thy free-will thou ceasest to be great." EASTWICK.

" Mani 'htada fa 'innama yahtadi linafsihi wa man dhalla fa 'innama yadhillu alaiha wa la taziru waziratun wizra 'ukhra wa ma kunna muadhibina hatta nab'atha rasula." KORAN, chap. 17.

" For his own good only shall the guided yield to guidance, and to his own loss only shall the erring err, and the heavy laden shall not be laden with another's load. And we punished not till we had first sent an apostle." (RODWELL).

" Manishin tursh az gardash-i-ayyam ki sabr
Talkhast wa lekin bar-i-shirin darad." GULISTAN, chap. 1.

" Sit not sad because that time a fitful aspect weareth,
Patience is most bitter, yet most sweet the fruit it beareth."

(EASTWICK).

" Man jarraba 'lmujarrab hallat bihi 'nnadamat."

DIWAN-I-SHAMS-I-TABRIZ.

" Repentance lights on him who tests one tested already."

(NICHOLSON)

" Man kafara fa'alaihi kufruhu wa man amila salihan fa li 'anfusihim yamhadun." KORAN, chap. 30.

" He who disbelieves, on him shall be his unbelief, and they who have wrought righteousness, verily they shall spread for themselves couches of repose." (RODWELL).

"Man kana baina yadaihi ma ashtaha ratabun
Yugnihi dhalika 'an rajmi 'l'anaqid." GULISTAN, chap. 7.

"Who holds the dates he loves his hands between
Contented pelts the clusters not I ween." EASTWICK.

"Man kana yarju liqai 'llahi fa'inna 'ajala 'llahi la atin wa huwa 'ssami'u 'l'alim, wa man jahada fa innama yujahidu linafsihi, inna 'llaha laghaniun 'ani 'l'alamin." KORAN, chap. 29.

"To him who hopeth to meet God, the set time of God will surely come. The Hearer the Knower, He! and whoso maketh efforts maketh them for his own good only. Verily God is rich enough to dispense with all creatures." (RODWELL).

"Man kana yuridu 'l'izzata, falillahi 'l'izzatu jami'an, ilaihi yas-'adu 'lkalimu 'ttaiyyibu, wa'l'amalu 'ssalihu yarfa'uhu."
KORAN, chap. 35.

"If any desireth greatness, greatness is wholly with God. The good word riseth up to Him, and the righteous deed doth He exalt."
(RODWELL).

"Man ki sulham daima ba in pidar,
In jahan chun jannatastam dar nazar;
Har zaman nau surate wa nau jamal,
Ta za nau didan faru mirad malal;
Man hame binam jahan ra az naim
Abha za chashma jushan muqim." JALALUDDIN RUMI.

"I am ever in concord with this father of ours,
And earth ever appears to me as a Paradise;
Each moment a fresh form, a new beauty,
So that weariness vanishes at these ever-fresh sights;
I see the world filled with blessings,
Fresh waters ever welling up from new fountains."
WHINFIELD.

"Man qala 'ana' waq'a fi 'l'ana." ARABIC PROVERB.

"Whoever says 'I' falls into trouble."

"Man talaba, wajada." ARABIC PROVERB.

"Who seeks, finds."

"Man sannafa faqad istahadafa." PROVERB.

"He who composes, makes himself a butt."

"Man wa tu bi man wa tu jam'a shawim az sar-i-zauq
Khush wa farigh za khurafat-i-parishan man wa tu
Tutian-i-falaki jumla jigar khwar shawand
Dar maqame ki bikhandim bar an shan man wa tu."
DIWAN-I-SHAMS-I-TABRIZ.

" Thou and I individuals no more shall be mingled in ecstasy,
Joyful and secure from foolish babble, thou and I.
All the bright plumed birds of heaven will devour their hearts with envy
In the place where we shall laugh in such a fashion thou and I."
(NICHOLSON).

" **Man yahdi 'llahu fa huwa 'lmuhtadi wa man yudhlil fa 'aula'ka humu lkhasirun.**" KORAN, chap. 7.

" He whom God guideth is the guided, and they whom He misleadeth are the lost." RODWELL.

" **Man yushrik b'illahi faka 'annama kharra min 'ssama'i fatakhatufu 'ttairu au tahwi bihi 'rrihu fi makanin sahiq.**"
KORAN, chap. 22.

" Whoever uniteth gods with God is like that which falleth from on high, and the birds snatch it away, or the wind bloweth it away to a distant place." (RODWELL).

" **Man yuslim wajhahu il 'llahi wa huwa muhsinun faqadi 'sstamsaka bi 'lurwati 'luthqa wa il 'llahi 'aqibatu 'lamur.**"
KORAN, chap. 31.

" Whoso setteth his face toward God with self-surrender and is a doer of that which is good, hath indeed laid hold of the surest handle: Verily unto God is the issue of all things." RODWELL.

" **Man yuta hikmata faqad uta khairan kathira.**" KORAN, chap. 2.

" He who has received wisdom, has received a great good."
(EASTWICK).

" **Man yuti'i 'llaha wa rasulahu, faqad faza fauzan adhima.**"
KORAN, chap. 33.

" Whoso obeyeth God and His apostle, with great bliss surely shall he be blessed." RODWELL.

" **Maparwar tan ar mard-i-rae wahshi**
Ki ura chu mi-parwari mi-kushi." BOSTAN OF S'ADI, chap. 6.

" If thou art a man of judgment and sense, cherish not thy body,
For, when thou cherishest it, thou slayest it." (CLARKE).

" **Mapindar agar shir wa gar ruba'i**
K'az inan bimardi wa hilat rihi." BOSTAN OF S'ADI, chap. 7.

" Whether thou art a lion or a fox, think not
That thou mayest escape from these slanderers by manliness or stratagem." (CLARKE).

" **Ma qadaru 'llaha haqqa qadrihi, inna 'llaha laqawiyyun, 'aziz.**"
KORAN, chap. 22.

"Unworthy the estimate they form of God! Verily God is powerful, mighty." (RODWELL).

"Maqam-i-aman wa mai bigash wa rafiq-i-shafiq
Garat mudam muyassar shawad zihi taufiq
Jahan wa kar-i-jahan jumla hich dar hich ast
Hazar bar man in nuqta karda am tahqiq." HAFIZ ODE, 350.

"A peaceful spot, unmingled wine, and a congenial mate,
If these should be thy lot below, be thankful for thy fate,
The world and what the world performs are but as nought in nought,
This verity a thousand times has to myself been taught."
(BICKNELL).

'Maqsud az jumla afrinash mayim
Dar chashm-i-khirad jauhar biniash mayim
In daira'e jahan chu angushtare ast
Bi hich shakki naqsh-i-naginash mayim." OMAR KHAYYAM.

"Man is the whole creation's summary,
The apple, as it were, of wisdom's eye;
The circle of existence is a ring
Whereof the signet is humanity." (WHINFIELD).

"Ma ramaita 'idh ramaita wa lakinna 'llaha rama." KORAN, chap. 7.

"Thou did'st not cast when thou did'st cast, but God cast."
(RODWELL).

"Mara bamarg-i-'adu jae shadmani nist
Ki zindagani ma niz jawidani nist." GULISTAN, chap. 1.

"In my foe's death what joy is there for me?
For my life, too, cannot eternal be." (EASTWICK).

"Marg-i-tan hadiya ast ba sahib raz
Zar khalis ra chi nuqsanast kaz." JALALUDDIN RUMI.

"Death of the body is a benefaction to the spiritual,
What damage has pure gold to dread from the shears."
(WHINFIELD).

"Marg agar mard ast, gu 'nizd-i-man a
Ta dar aghushash bigiram tang tang
Man az u umri sitanam jawidan
U za man dalqe sitanad rang rang.'" JALALUDDIN RUMI.

"If death be a human being say to him 'Draw near
That I may closely fold him in a fond embrace,
From him I extort by force eternal life,
Whilst he but snatches from me the dervish's party-coloured dress.'"
(SHEA).

"Mastan-i-khuda garchi hazarand, yake and,
Mastan-i-hawa, garchi yakanast, duganast."

DIWAN-I-SHAMS-I-TABRIZ.

"Those drunk with God though they be thousands, yet are one,
Those drunk with lust, though it be a single one, he is a double."
(NICHOLSON).

"Ma tadri nafsun ma dha taksibu ghadan wa ma tadri nafsun bi'ayya ardhin tamutu, inna 'llaha 'alimun khabir."

KORAN, chap. 31.

"No soul knoweth what it shall have gotten on the morrow; neither knoweth any soul in what land it shall die. Verily God is knowing, informed of all." (RODWELL).

"Mathalu 'lladhina hummilu 'ttaurata thumma lam yahmiluha kamathali 'lhimari yahmilu 'asfaran." KORAN, chap. 62.

"The likeness for those on whom the burden of the law was laid, and who afterwards would not bear it, is that of an ass beneath a load of books." (RODWELL).

"Mathalu 'lladhina yunfiquna 'amwalahum fi sabili 'llahi kamathali habbatin 'anbat sab'a sanabila fi kulli sunbulatin mi'atu habbatin wa 'llahu yudhaifu liman yashau wa 'llahu wasiun 'alim."

KORAN, chap. 2.

"The similitude of those who spend their substance in the service of God is as the similitude of a grain of corn which produceth seven ears, in every ear a hundred grains; for God giveth the increase to whom He pleaseth: God is bountiful and wise." (MUIR).

"Mathalu 'lladhina 'ttakhadhu min duni 'llahi auliya' kamathali 'lankabuti ttakhadhat baitan wa'inna 'auhana 'lbuyuti 'lbaitu 'lankabuti lau kanu ya'lamun." KORAN, chap. 29.

"The likeness for those who take to themselves guardians besides God is the likeness of the spider who buildeth her an house; but verily frailest of all houses is the house of the spider. Did they but know this!"
(RODWELL).

"Mathaluhum kamathali 'lladhi 'stauqada naran, falamma 'adha'at ma haulahu, dhahaba 'llahu binurihim wa tarakahum fi dhulumatin la yubsirun, summun, bukmun, 'umun, fahum la yarji'un." KORAN, chap. 2.

"They (the infidels) are like one who kindleth a fire, and when it hath thrown its light on all around him, God taketh away their light, and leaveth them in darkness they cannot see. Deaf, dumb, blind; therefore they retrace not their steps from error." (RODWELL).

" Matlub chun ba dast buwad maghnatam shumar
Wa an ra za kaf madih ki pashimani award
Bisyar kas ki ganj-i-zar asan dihad babad
Wa anki za ranj bi dirame ghussaha khurad
Wa za dast rafta baz na ayad ba hich hal
Chandanki u fighan kunad wa jamaha darad." ANWAR-I-SUHEILI.

" Prize high a wished for object when 'tis won,
Nor let it slip lest thou should'st feel regret,
Full many a spendthrift when his gold is done
Must under want's stern trials cashless fret,
For by-gone treasures back shall ne'er return,
Though clothes be rent and hearts with anguish burn."
(EASTWICK).

" Ma tuqaddimu li'anfusikum min khairin tajiduhu 'inda 'llahi."
KORAN, chap. 74.

" Whatever good works ye send on for your own behoot ye shall find with God." (RODWELL).

" Mauj-i-'ata shud padid, ghurrish-i-darya rasid,
Subh-i-sa'adat damid, subh na, nur-i-khudast."
DIWAN-I-SHAMS-I-TABRIZ.

" The billow of largesse hath appeared, the thunder of the sea hath arrived,
The morn of blessedness hath dawned. Morn? No, 'tis the light of God." (NICHOLSON).

" Mautu 'lfuqara rahatun." ARABIC PROVERB.

" The death of the poor is repose."

" Ma uthiru 'an yamtadda bi zamani
Hatta 'an 'ara daulata 'laughadi wa 'ssifali
Taqaddamani 'unasun kana shutuhum
Wara khatwiya idh 'amshi 'ala mahali,
Hadha jazau 'mar'in 'aqranuhu daraju
Min qablihi fatamanna fusahata 'lajali." AL TUGHRAI.

" Why have my days been stretched by fate
To see the vile and vicious great?
While I, who led the race so long,
Am last and meanest of the throng?
Ah, why has death so long delayed
To wrap me in his friendly shade,
Left me to wander thus alone,
When all my heart held dear is gone?"
J. D. CARLYLE.

"Maya-e-'aish-i-admi shikamast
Ta batadrij mi-rawad chi gamast." GULISTAN (Preface).

"The source of man's life is the belly,
So long as that acts regularly, what fear is there?"
(PLATTS).

"Maya'e mardum chashmam za gunah shusta na shud
Garchi dar giriya du sad bar bar atish kardam,
Ta rihad z'atish farda'e qiyamat imruz
Binazr dar rukh-i-zisht-i-tu 'azabash kardam."
JAMI, BIHARISTAN, chap. 6.

"The leaven of sin could not be washed out from the pupils of my eyes,
Although I wept twice a hundred times over a fire;
But to be saved from the fire of the resurrection, I to-day,
Punished them by contemplating thy hideous face." (REHATSEK).

"Maya'e taufiq karm kardan ast
Ganj yaqin tark diram kardan ast
Ganj rawanra ki tu pursi nishan
Nist bajuz anki ba bakhshi rawan." ANWAR-I-SUHEILI.

"The liberal brings God's favour on himself,
True treasure lies in the forsaking pelf,
Would'st thou the trace of ceaseless treasure find,
'Tis only in an ever-bounteous mind." EASTWICK.

"Ma yakunu min najwa thalathatin illa huwa rabi'uhum wa la khamsatin illa huwa sadisuhum wa a 'adna min dhalika wa la 'akthara 'illa huwa ma'ahum 'ainama kanu." KORAN, chap. 58.

"Three persons speak not privately together but He is their fourth; nor five but He is their sixth; nor fewer nor more, but wherever they be, He is with them." (RODWELL).

"Ma yastawa 'lbahrani, hadha 'adhbun furatun sa'ighun sharabuhu wa hadha milhun ujajun wa min kullin ta'kuluna lahman tariyyan wa tastakhrijuna hiliyatan talbisunaha, wa tara 'lfulka fihi mawakhara litabtaghu min fadhlihi, wa la'allakum tashkuruna."

"The two seas are not alike; the one is fresh, sweet, pleasant for drink, and the other salt, bitter; yet from both ye eat fresh fish, and take forth for yourselves ornaments to wear; and thou seest the ships cleaving the waters that ye may go in quest of His bounties; and haply ye will be thankful." KORAN, chap. 35.

"Ma ya'zubu 'an rabbika min mithqalin dharratin fi 'lardhi wa la fi 'ssamai wa la 'asghara min dhalika wa la 'akbara illa fi kitabin mubin." KORAN, chap. 10.

" Not the weight of an atom on earth or in heaven escapeth thy Lord; nor is there aught that is less than this or greater, but it is in the perspicuous Book." (RODWELL).

" Ma yughna 'ththara 'ani 'lfata
Idha hashrjarat yauman wa dhaqa biha 'ssadar." HATIM AL TAI.

" Little use is wealth to a man when his throat rattles, and the breath leaves his chest." D. S. MARGOLIOUTH.

" Mazan dar wadi makr wa hil gam
Ki dar dam-i-bala ufti sar-anjam." ANWAR-I-SUHEILI.

" Do not into the vale of guile and fraud thy footsteps bend,
For thou wilt fall into the snare of sorrow in the end."
EASTWICK.

" Mazan laf bi kibri k'an az nishan pa'e mur
Dar shab tarik bar sang-i-siyah pinhantar ast
Wa za darun kardan birun asan ma gir anra k'az an
Kuhra kandan bisuzan az zamin asantar ast." JAMI (BIHARISTAN).

" Boast not of having no pride because it is more invisible
Than the mark of an ant's foot on a black rock in a dark night.
Think it not easy to extirpate from thy heart,
For it is more easy to root up a mountain from the earth with a needle."
(REHATSEK).

" Mihman-i-tu am dar saff arbab iradat
Bi nishasta, ba har chiz ki ayad za tu razi;
Binihada bakhwan-i-karamat dida'e ummid
In'am tura muntazaram, na mutaqazi." JAMI (BEHARISTAN).

" I am Thy guest in the ranks of those who wait upon Thy pleasure,
Content with everything that proceeds from Thee;
Fixing on the table of Thy bounty the eyes of hope,
I wait for Thy blessings, and ask not imperiously for them."
ASIATIC JOURNAL.

" Mi-pursidi ki chist in nafs-i-majaz
Gar bar guyam haqiqatash, hast daraz,
Nafsist padid amada az daryaye
Wa angah shuda baq'ar-i-an darya baz." OMAR KHAYYAM.

" You ask what is this life, so frail, so vain,
'Tis long to tell, yet I will make it plain,
'Tis but a breath blown from the vasty deeps,
And then blown back to those same deeps again."
(WHINFIELD).

"Mihr pakan darmiyan dil nishan
Dil ma dih illa ba mihr dil khushan;
Kue naummedi maru ummidhast
Sue tariki maru, khurshid hast." JALALLUDIN RUMI.

"Then love the saints; their love plant deeply in thy heart,
The pure of mind alone deserve a pure love's part,
Court not despair; hope ever springs in human breast,
Seek not the dark; the sun of light shines full confest."
(REDHOUSE).

"Mihtari dar qabul-i-firmanast
Tark-i-firman dalil-i-haramanast;
Har ki sima-i-rastan darad
Sar-i-khidmat bar astan darad." GULISTAN, chap. 1.

"Greatness consists in bowing to God's will,
Rebellion proves thee baffled, outcast still;
Who bears impressed the tokens of the just,
Will place his head submissive in the dust."
EASTWICK.

"Millat 'ishq az hama dinha juda'st
Ashiqanra mazhab wa millat khuda'st." JALALUDDIN RUMI.

"The sect of lovers is distinct from all others,
Lovers have a religion and a faith of their own."
(WHINFIELD).

"Min ayatihi 'llailu wa 'nnaharu wa 'shshamsu wa 'lqamaru la tasjudu lilshshamsi wa la lilqamari wa 'sjudu l'illahi 'lladhi khalaqahunna, in kuntum iyyahu ta 'budun." KORAN, chap. 41.

"Among His signs are the night and the day and the sun and the moon. Bend not in adoration to the sun or the moon, but bend in adoration before God who created them both if ye would serve Him." RODWELL.

"Minhumu 'lladhina yu'dhuna 'nnabiyya wa yaquluna huwa 'udhunun, qul 'udhunu khairin lakum yuminu b'illahi, wa yuminu lilmuminin." KORAN, chap. 9.

"There are some of them who wrong the prophet and say 'He is all ear.' Say 'an ear of good to you. He believeth in God and believeth the believers.'" RODWELL.

"Miras-i-pidr khwahi, 'ilm-i-pidr amuz
K'in mal-i-pidr kharch tawan kard badih ruz." GULISTAN, chap. 7.

"Learn what thy father knew, if thou would'st hold
His place. In ten days thou wilt spend his gold."
EASTWICK.

"Mirihand arwah har shab za in qafs
Farighan bi hakim wa mahkum kas,
Shab za zindan bikhabar zindanian
Shab za daulat bikhabar sultanian,
Na gham wa andisha-e-sud wa ziyan
Na khiyal in fulan wa an fulan,
Hal arif in bud bi-khwab ham
Guft izid ham raqud za in maram,
Khufta az ahwal dunya ruz wa shab
Chun qalam dar panja-e-taqlib Rabb." JALALUDDIN RUMI.

"Every night spirits are released from this cage (the body)
And set free, neither lording it nor lorded over,
At night prisoners are unaware of their prison,
At night kings are unaware of their majesty,
Then there is no thought or care for loss or gain,
No regard to such an one or such an one,
The state of the 'knower' is such as this even when awake
God says 'Thou would'st deem him awake though asleep,'
Sleeping to the affairs of the world day and night
Like a pen in the directing hand of the writer." (WHINFIELD).

"Miskin dil-i-dardmand-i-diwana'e man
Hushyar na shud za ishq-i-janana'e man
Ruze ki sharab-i-ashiqe midanad
Dar khun-i-jigar zadand paimana'e man." OMAR KHAYYAM.

"My heart weighed down by folly, grief and tine,
Is e'er inebriate with love divine;
When as the Loved One portioned out His wine,
With my heart's blood He filled this cup of mine."
(WHINFIELD).

"Miskin-i-haris dar hama 'alam hami dawad
U dar qafa'e rizq wa ajal dar qafa'e u." GULISTAN, chap. 8.

"Poor greedy wretch! where'er he drags himself
Death him pursues, while he's pursuing pelf."
(EASTWICK).

"Miskin khar agarchi bi tamizast,
Chun bar hami barad, 'azizast;
Gawan wa kharran-i-barbardar
Bih az admian-i-mardum-azar." GULISTAN, chap. 1.

"True, the poor ass is dull; but then
For carrying loads, 'tis dear to men.
The carrier ox, the patient ass
Man's tyrant, cruel man surpass." EASTWICK.

"Mis-i-hastiyat chu Musa na za kimiyash zar shud?
Chi gham ast, agar chu Qarun, bajuwal zar na dari?
Ba dirun-i-tu'st Misre ki tu'i shakar sitanast
Chi gham ast, agar za birun madad-i-shakar na dari?"

DIWAN-I-SHAMS-I-TABRIZ.

"Has not the copper of your existence been changed, like Moses to gold by his alchemy,
What matter though you have no gold in a sack like Qarun?
Within you is an Egypt and you are its garden of sugar-canes,
What matter though you have no supply of sugar from without?"

NICHOLSON.

"Miyana'e tarafain az sifat chandani
Tafawatast ki az aftab ta basuha
Pas ikhtiyar wasat ra'st dar jam'i amur
Bad'an dalil ki khairu 'l'amur ausataha." ANWAR-I-SUHEILI.

"Extremes of quality as separate are
As the bright sun and the obscurest star;
Wherefore to choose the midmost thing is best,
Since all 'the Golden Mean' as true attest."

(EASTWICK).

"Miyana'e tu wa an ki zaban zadi zakhmash
Baghair suhbat-i-sang wa sabu na khwahad shud,
Jarahate ki za tigh-i-zaban rasad ba dile
Ba hich marham rahat niku nakhwahad shud." ANWAR-I-SUHEILI.

"Both thou and they who from thy sarcasms smart,
Will be such comrades as the stone and cup.*
The wound the tongue inflicts upon the heart
No soothing ointment ever can close up." EASTWICK.

"Miyan du tan jang chun atish ast
Sukhan chin badbakht haizam kash ast." BOSTAN OF S'ADI, chap. 7.

"Contest between two persons is like fire,
The unfortunate tale-bearer is the fire-wood cutter."

(CLARKE).

"Miyan-i-k'aba wa but-khana hich farqe nest
Ba har taraf ki nazar mi-kuni barabar u'st." HAFIZ ODE, 107.

"Between the Kaaba and the wine-house no difference I see,
Whate'er the spot my eye surveys, there equally is He."

BICKNELL.

"Miyan-i-sad kas ashiq chunan padid ayad
Ki bar falak mah-i-taban miyan-i-kaukabha."

DIWAN-I-SHAMS-I-TABRIZ.

* i.e., of glass.

" The lover shineth among his fellows as in heaven
The brilliant moon among the host of stars." (NICHOLSON).

" **Miyan-i-u ki khuda afrida ast az hich**
Daqiqa ast ki hich afrida nakshadat,
Gada'e kui tu az hasht khuld mustaghnist
Asir-i-band-i-tu az har du 'alam azadast." HAFIZ.

" The connection with Him which God out of nought hath created,
Is a subtlety which no created being hath solved;
Independent of the eight abodes of Paradise is the beggar of thy street,
Free of both worlds is thy bound captive." CLARKE.

" **Mur gard award ba tabistan**
Ta faraghat buwad zamistanash." GULISTAN, chap. 7.

" The ant in summer corn upheaps,
'Tis thus in winter with abundance fed." (EASTWICK).

" **Mur ki ba kaghaz did u qalam**
Guft ba mur digar in raz ham
Ki ajaib naqshaha an kalak kard
Hamchu rihan wa chu susan zar wa ward;
Guft an mur asb'a ast an pishawar
Wa in qalam dar f'al far'a ast wa asr;
Guft an mur seyam az bazu ast
K'asb'a laghar za zurash naqsh bast;
Hamchunin miraft bala ta yake
Mihtar mur an fatan bud andake
Guft k'az surat na binid in hunar
Juz ba aql wa jan na jumbad naqshaha." JALALUDDIN RUMI.

" An ant who saw a pen writing on paper
Delivered himself to another ant in this way:
'That pen is making very wonderful figures
Like hyacinths and lillies and roses,'
The other said 'The finger is the real worker,
The pen is only the instrument of its working;'
A third ant said, 'No! the action proceeds from the arm,
The weak finger writes with the arm's might;'
So it went on upwards, till at last
A prince of the ants who had some wit
Said, 'Ye regard only the outward form of this marvel,
It is only from reason and mind that these figures proceed."
(WHINFIELD).

" **Mur shahwat shud za adat hamchu mar**
Mar-i-shahwat ra bikash dar ibtida;
Warna inak gasht marat azhdaha
Lek har kas mur binad mar-i-khwish
Tu za sahib-i-dil kun istifsar-i-khwish." JALALUDDIN RUMI.

" The ant of lust becomes by habit like a snake,
Slay first of all the snake of your lust,
Else this snake of yours will become a dragon ;
But every one regards his own snake as an ant,
Go inquire of your true state from a man of heart."

" **Mu'allim niyamukht fahm wa rae**
Sarisht-i-in sifat dar wujudat khuda'e ;
Garat man'a karde dil-i-haqq niwash
Haqqat 'ain-i-batil namude ba gush." BOSTAN OF S'ADI.

" The instructor taught thee not understanding and judgment,
God created these qualities in thy existence ;
If He had refused thee a heart truth-hearing,
Truth would have appeared to thy eye the essence of falsehood."
(CLARKE).

" **Mubtila'e ba gham wa mihnat wa anduh-i-firaq**
Ey dil in nala wa afghan-i-tu bi chize nest ;
Dush bad az sar-i-kuyash ba gulistan biguzasht
Ey gul, in chak-i-giriban-i-tù bi chize nest." HAFIZ.

" With the grief, the pain, the sorrow of separation, thou art distressed,
O heart ! this thy wailing and lamenting without something is not,
Last night from the head of his street the wind passed to the rose-garden,
O rose ! this rent of thy collar without something is not." (CLARKE).

" **Muddate shud k'atish-i-sauda'e-u dar jan-i-ma'st**
Z'an tamannaha ki da'im dar dil-i-wiran-i-m'ast." HAFIZ.

" An age has passed since the fire of passion for him was in our soul,
Through that desire that was in the desolate heart." (CLARKE).

" **Muflisan gar khush shawand az zar-i-qalb**
Lek an ruswa shawad dar dar-i-zarb
Ta zar andudiyat az rah n'afgand
Ta khujal kazh tura chah n'afgand." JALALUDDIN RUMI.

" A pauper may amused be with counterfeited coin,
But take this to the mint ; defaced 'twill be in fine ;
Then be not thou misled with gilded counterfeit,
Delusion will thee plunge headlong into hell's pit."
REDHOUSE.

" **Muhal ast agar sar bar in dar nihi**
Ki baz ayadat dast-i-hajat tihi ;
Khudaya, muqassar bikar amadim,
Tihidast wa ummidwar amadim." BOSTAN OF S'ADI.

" It is impossible if thou prostrate thyself at God's threshold that the hand
of thy need should return empty,
O God ! we are come to thee deficient in every good deed empty-handed,
yet trustful we are come." ASIATIC JOURNAL.

"Muhammad k'azal ta abad har chi hast
Ba araish nam-i-u naqsh bast
Chiraghe ki anwar biniash badu'st
Farugh hama afrinish badu'st." ANWAR-I-SUHEILI.

"From past eternity to the unending future 'tis
Muhammad's name that gilds whatever is,
Sole lamp is he whence beams of splendour shine,
In him creation's splendours all combine." EASTWICK.

"Muhammadun rasulu 'llahi w'alladhina ma'ahu 'ashidau 'ala 'lkaffari ruhamau bainahum, tarahum rukk'aan sujjadan yabtaghuna fadhlan mina'llahi wa ridhwanan, simahum fi wujuhihim min athari ssujudi, dhalika mathaluhum fi 'taurati wa mathaluhum fi 'l'injili, kazar'in 'akhraja shatahu fazarahu, fa 'staghladha, f'astawa 'ala suqihi, yu'jibu 'zzurra'a, liyaghidha bihimu 'l kuffara."
KORAN, chap. 48.

"Muhammad is the Apostle of God; and his comrades are most vehement against unbelievers, but full of tenderness among themselves. Thou mayest see them bowing down, prostrating themselves, imploring favours from God and his good pleasure in them. Their tokens are on their faces, the traces of their prostrations. This is their picture in the Law and their picture in the Evangel. They are as the seed which putteth forth its stalk; and strengtheneth it, and it groweth stout and riseth upon its stem rejoicing the sowers, to incense the unbelievers by their means."
(RODWELL).

"Muhiyya kunad ruza'e mar wa mur
Wagar chand bi dast wa pae and wa zur
Bi amrash wujud az 'adam naqsh bast
Ki danad juz u kardan az nist hast?
Na bar auj zatash para murgh-i-wahm
Na dar zail-i-wasfash rasad dast-i-fahm." BOSTAN OF S'ADI.

"He prepares the daily food of the snake and the ant,
Although they are without hands and feet and strength,
By His order He portrayed existence from non-existence
Who except Him knows how to make the existing from the non-existing?
The bird of fancy flies not to the summit of His nature,
The power of the intellect arrives not at the skirt of His description."
(CLARKE).

"Muhsinan murdand wa ihsanaha bamand,
Ey khunuk an ra ki in markab barand;
Zaliman murdand wa manad an zulmaha
W'ai jane k'u kunad makar wa dagha." JALALUDDIN RUMI.

"The generous die but their kindness remains,
O happy he who drove this chariot (of kindness),
The unjust die and their injustice remains,
Alas for the soul that commits deceit and fraud."

"Muhtaj-i-qissa nist garat qasd-i-jan-i-ma'st
Chun rakht azan-i-t'ust ba yaghma chi hajatast?
Jam-i-jahannuma zamir-i-munir-i-dust
Izhar-i-ihtiyaj-i-khud an ja chi hajatast?" HAFIZ.

"If intention be Thine against our life, there is no need of pretence,
When the chattels are thine, of plunder is what need?
The cup world-displaying is the luminous mind of the friend of God,
Then of the revealing of my own necessity is what need?" CLARKE.

"Mui sufed az ajal arad paiyam
Pusht kham az marg risanad salam," ANWAR-I-SUHEILI.

"The white hair comes, its message gives from fate and terror's king,
And the crooked back and stooping form death's salutation bring."
EASTWICK.

"Mujarrad rau wa khana pardaz bash
Jawanmard wa dunya bar andaz bash." BOSTAN OF S'ADI.

"Go alone, and be house emptying;
Be liberal and wealth-dispensing." CLARKE.

"Mujrim gar in daqiqa badanad ki dambadam
Mara chi lazzat ast ba 'afu gunahgar
Hamwara irtikab juraim kunad ba'amd
Daim ba nizd-i-ma gunah arad ba 'itizar." ANWAR-I-SUHEILI.

"Did the offender know what bliss to me
Arises from the pardon of a sin,
He'd ever err intentionally,
And with excuses some new crime begin." EASTWICK.

"Mujrim kushta'e af'al-i-khwish ast
Chu bue afu yabad, zinda gardad;
Agar surat pazirad paikar-i-afu
Chu mihr wa mushtari tabdih gardad." ANWAR-I-SUHEILI.

"Their own bad actions do the guilty slay
The scent of pardon lifts them from the grave;
Could we in outward shape sweet mercy see,
Than Sun or Jupiter more bright she'd be." EASTWICK.

"Mukhalifat-i-muzi ba malash ma kun
Ki bikhash bar awrad bayad za bun;
Makun sabr bar 'amil-i-zulm dust
Chu az farbihi bayadash kand pust.
Sar-i-gurg ham awwal burid
Na chun guspandan-i-mardam darid." BOSTAN OF S'ADI.

" Exercise not retribution against the despoiler by confiscation of his property,
But it is proper to destroy his root from the foundation.
Exercise not patience with the agent of the friend of tyranny,
Since on account of his fatness (from extortion) it is proper to flay his skin.
It is also proper *at first* to cut off the wolf's head
Not at the time when he tore in pieces the sheep." CLARKE.

" Mukhalif-i-tu yake mur bud wa mare shud
Bar awar az sar an mur mar gashta damar
Madih zamanash az in bish wa ruzgar ma bar
Ki azhdaha shawad ar ruzgar yabad mar." ANWAR-I-SUHEILI.

" Thy foe was but an ant, a serpent now is he !
Then on this snake-turned ant take vengeance now.
For soon this serpent will a mighty dragon be,
If thou delay and him to live allow." EASTWICK.

" Mukhalifu 'l'aiyyam zidd taba'aha
Mutatlab fi 'lma jadhwata narin,
Wa idha rajauta 'lmustahilan fa 'innama
Tabna 'lraja 'ala shafir harin
Fa 'l'aishu nauman wa 'lmuniyatu aiqadhuhu
Wa'l maru bainahuma khiyalu sarin."

ALI BIN MUHAMMED AL TAHAMY.

" Believe not Fate at thy command
Will grant a meed she never gave ;
As soon the airy tower shall stand
That's built upon a passing wave.
Life is a sleep of threescore years,
Death bids us wake and hail the light,
And man with all his hopes and fears
Is but a phantom of the night." J. D. CARLYLE.

" Mukhannas bih az mard-i-shamshir zan
Ki riz-i-wagha sar batabad chu zan." BOSTAN OF S'ADI.

" An impotent one is better than the swordsman,
Who, in the battle-day turns away his head woman like."

CLARKE.

" Mulkat-i-ashiqe wa kunj-i-tarab
Har chi daram zi yumni daulat-i-u'st." HAFIZ.

" The realm of being a lover and the corner of joy,
All I have is from the favour of the fortune of His."

CLARKE.

" Mulk-i-'uqba khwah k'an khurram buwad
Zarra'e z'an mulk sad 'alam buwad,
Jahd kun ta dar miyan in nishast
Zarra'e z'an 'alamat ayad ba dast." ANWAR-I-SUHEILI.

"Seek then the world to come for joys are there!
Not with its smallest portion could compare
A hundred worlds; then strive, where now thou art
To win of that more happy world a part." EASTWICK.

"Mulk-i-sarasar zamin
Na-arzad ki khune chakad bar zamin." BOSTAN OF S'ADI.

"The country of the whole earth
Is not worth one drop of blood that trickles on the earth."
(CLARKE).

"Mulku 'lqana'ati la yukhsha 'alaihi, wa la
Yuhtaju fihi 'ila 'l'ansari wa 'lkhawali,
Tarju 'lbaqa bidarin la thabata laha
Fahal sam'ita bidhillin ghairi muntaqalin?" AL TUGHRAI.

"Contentment's realms no fears invade,
No cares annoy, no sorrows shade,
There placed secure, in peace we rest,
Nor aught demand to make us blest.
While pleasure s gay fantastic bower,
The splendid pageant of an hour,
Like yonder meteor in the skies
Flits with a breath no more to rise."
J. D. CARLYLE.

"Muminanra burd bashad 'aqibat
Ba munafiq mat andar akhirat;
Garchi har du bar sar-i-yak bazi and
Lek baham Maraghzi wa Raziand;
Har yaki sue maqam-i-khud rawad
Har yaki bar wafq-i-nam-i-khud rawad." JALALUDDIN RUMI.

"Victory falls to the believers at last,
The hypocrites have death in the next world.
Although both parties are engaged in one game,
Yet, as regards one another, they are inhabitants of Merv and Rai (i.e., far asunder),
Each goes to his own place,
Each fares according to his name." (NICHOLSON.

"Munaghghas buwad 'aish-i-an tandurust
Ki bashad ba pahlawi bimar sust
Chu binam ki darwish-i-miskin na khwurad
Bigam andaram luqma zahr ast wa dard." BOSTAN OF S'ADI.

"The enjoyment of him that is sound in health is troubled, by whose side is stretched the enfeebled victim of disease;
When I see that the poor Darwesh has not eaten, the morsel turns on my own palate to poison and pain." (FALCONER).

"Murghe ki khabar na darad az ab-i-zilal
Minqar dar ab-i-shur darad hama sal." AKHLAQ-I-MUHSINI.

"The bird who has no knowledge of sweet water
Dips his beak all the year in the water that is salt."
KEENE.

"Murghe ki ramida gardad az dam
Min b'ad ba dana kai shawad ram." ANWAR-I-SUHEILI.

"The bird once scared that has escaped the net,
Will for no grain its terror then forget." (EASTWICK).

"Murgh-i-bagh-i-malkutam nayam az alam-i-khak
Du sih ruze qafse sakhta and az badanam." DIWAN-I-SHAMS-I-TABRIZ.

"I am a bird of the heavenly garden; I belong not to the earthly sphere,
They have made for two or three days a cage of my body."
(NICHOLSON).

"Murgh-i-dilam tair ast qudsi-i-'arsh ashiyan
Az qafs-i-tan malul, ser shuda az jahan,
Az sar-i-in khakdan chun biparad murgh-i-jan
Baz nishiman kunad bar dar-i-an astan;
Dar du jahanash makan nist bajuz fauq-i-charkh
Jism-i-way az m'adan ast, jan-i-way az la makan."
HAFIZ ODE, 465.

"My soul is as a sacred bird, the highest heaven its nest,
Fretting within the body's bars it finds on earth no rest.
When, speeding from this dusty heap, this bird of mine shall soar,
'Twill find upon yon lofty gate the nest it had before,
No spot in the two worlds it owns—above the sphere its goal;
Its body from the quarry is, from No-place is its soul."
BICKNELL.

"Murgh-i-himmat chu bal bikushayad
'Az wa iqbalash ashiyan bashad
Pish-i-chaugan-i-himmat-i-'ala
Kamtarin gue asman bashad." AKHLAQ-I-MUHSINI.

"When the bird of ambition expands her wings,
Honour and success are her nest;
Before the bat of a lofty mind,
The sphere of heaven is the smallest ball." KEENE.

"Murghra par miburd ta ashiyan
Par mardam himmatast ey marduman
Ashiqe k'aluda shud dar khair wa sharr
Khair wa sharr mangar, tu dar himmat nigar.
Baz agar bashad supid wa bi nazir,
Chunki saiadash mush bashad, shud haqir;
War buwad chaghde wa mail-i-u ba shah
U sar baz an ast, mangar dar kulah." JALALUDDIN RUMI.

" A bird flies with its wings towards its nest,
The wings of a man are his aspiration and aim.
If a lover be befouled with good and evil
Yet regard not these ; regard rather his aspiration,
Though a falcon be all white and unmatched in form,
If he hunts mice, he is contemptible and worthless,
And if an owl fixes his affection on the king,
He is a falcon in reality ; regard not his outward form."
WHINFIELD.

" Muridan ba quwat za tiflan kam and
Mushaikh chu diwar-i-mustahkam and." BOSTAN OF S'ADI.

" The disciples are in strength less than children,
The sheikhs are like a strong wall." (CLARKE).

" Musallat makun chun mane bar saram
Za dast-i-tu bih, gar 'aqubat baram." BOSTAN OF S'ADI, chap. 10.

" Make not a person, like unto myself, ruler over me,
If I bear punishment, it is best from thy hand." (CLARKE).

" Mushahadata 'l'abrar baina 'tajalli wa 'l'istatar."
GULISTAN, chap. 2.

" The vision of the pious is between effulgence and obscurity."
(EASTWICK).

" Mushk alud 'ast amma mushk nai
Bui mushkastash wale juz pashk nai
Taki pashke mushk gardad, ey murid,
Salha bayad dar an rauza charid." JALALUDDIN RUMI.

" He is only scented with musk, he is not himself musk,
He smells of musk, but is really naught but dung,
For his dung to become musk, O disciple,
He must graze year after year in the divine pasture."
(WHINFIELD).

" Mushkil-i-khwish ba pir-i-mughan burdam dush
K'u ba ta'id-i-nazar-i-hall-i-mu'amma mi-kard
Didamash khurram wa khandan qadah-e-bada ba dast
Wa andar an aina sad guna tamasha mi-kard
Guftam 'In jam-i-jahan bin batu ki dad hakim?'
Guft 'An ruz ki in gumbad-i-mina mi-kard.' " HAFIZ.

" Last eve unto the Magian Sheikh to solve my doubts I flew,
To him who by his piercing gaze to secrets found the clue,
I saw him smiling and content, the wine-cup in his hand,
And in its world-revealing glass a hundred things he scanned,
I said ' When gave the Lord All-Wise that wondrous cup to thee?'
He said ' When the enamelled Dome was formed by His decree.' "
BICKNELL.

"Mushtari khwahi ki az wai zar bari,
Bih za haqq kai bashad, ey jan, mushtari?
Mikhirad az malat ambae najas,
Midihad nur zamir muktabas
Misitanad in najas jism fana,
Midihad mulki birun az wahm-i-ma,
Misitanad qatre chande az ishk,
Midihad kausar ki arad qand rishk." JALALUDDIN RUMI.

"Seek ye a purchaser who will pay you gold,
Where will you find one more liberal than God?
He buys the worthless rubbish which is your wealth,
He pays you the light that illumines your heart,
He accepts these frozen and lifeless bodies of yours
And gives you a kingdom beyond what you dream of,
He takes a few drops of your tears
And gives you the divine fount sweeter than sugar."
(WHINFIELD).

"Musiya! adab danan digarand
Sukhta jan wa rawanan digarand
Gar khata guyad, u-ra khate magu
Gar shawad pur khun, shahidan ra mashu.
Khun shahidanra az ab aulatar ast,
In khata az sad sawab aulatar ast." JALALUDDIN RUMI.

"O Moses! the lovers of fair rites are one class,
They whose hearts and souls burn with love are another,
If they speak amiss, call them not sinners,
If a martyr be stained with blood, wash it not away,
Blood is better than water for martyrs,
This fault is better than a thousand correct forms."
WHINFIELD.

"Musalmanan, mara waqte dile bud
Ki ba wai guftami gar mushkile bud,
Dile hamdard wa yare mashlahat bin
Ki istizhar-i-har ahl-i-dile bud
Za man za'i shud andar kue janan." HAFIZ.

"O Muslims once a heart was mine
Whereto I used to speak if there was a difficulty;
A heart fellow-sufferer, helper, counsel-perceiver,
That was the aid-seeker of men of heart;
But in the Beloved's street the heart was lost to me."

"Musulman gar bi-danisti ki but chist
Bi-danisti ki din dar but parastist." SHABISTARI.

"Did the Musulman understand what the Idol is,
He would know that there is religion even in idolatry."
(E. G. BROWNE).

"Mutakallimra ta kase 'aib na girad, sukhanash salah na pazirad." GULISTAN, chap. 8.

"Until one points out to an orator his defects, his discourse will never be mended." (EASTWICK).

"Mutrib bisaz 'ud ki kas bi ajal namurd
Wa an ku na in tarana sarayad, khata kunad."

"Sing, minstrel, to thy lyre the strain unfated no one dies,
Whoever cannot sing this lay in sinful error lies." BICKNELL.

"Muzhda'e-wasl-i-tu ku? K'az sar-i-jan bar khizam
Ta'ir-i-kuds-am va az dam-i-jihan bar khizam." HAFIZ.

"Where is the good tidings of union with Thee? For I will rise up with my whole heart;
I am a bird of Paradise, and I will soar upwards from the snare of the world." (E. G. BROWNE).

"Muzhda dadand ki bar ma guzri khwahi kard
Niyyat-i-khair magzaran ki mubarak fal ast." HAFIZ.

"Glad tidings they gave that Thou wilt pass by us,
Change not Thy good resolve, for a happy omen it is."
(CLARKE).

"Muzhda ey dil ki digar bad-i-saba baz amad,
Hudhud-i-khush khabar az taraf-i-Saba baz amad,
Bar kash ey murgh-i-sahar nagma'e Daudi baz
Ki Sulaiman-i-gul az taraf-i-hawa baz amad." HAFIZ.

"O heart! glad tidings! for the morning breeze hath come back!
From the quarters of Saba the lapwing of good news hath come back,
O bird of the morning prolong the melody of David,
For from the quarter of the air the Solomon of the rose hath come back."
(CLARKE).

"Muzhda! muzhda! nak hami-ayad bahar
Ta buwad taban shigufa chun zirih;
Ta kunand an mewaha paida girih;
Chun shigufa rikht mewa sar kunad
Chunki tan bishkast jan sar bar kunad." JALALUDDIN RUMI.

"Good news! Good new! Lo! the spring is at hand,
If the blossoms did not shine as bright helmets,
How could the fruits display their globes?
When the blossoms are shed, the fruits come to a head,
When the body is destroyed, the soul lifts up its head."
WHINFIELD.

"Na abistan durr buwad har sadaf
Na har bar shatir zanad bar hadaf." BOSTAN OF S'ADI, chap. 5.

"Not every oyster is pregnant with the pearl,
Not every time does the expert archer hit the butt."
(CLARKE).

"Na an ki bar dar-i-dawa nishinad az khalqe
Wa gar khilaf kunandash ba jang bar khizad,
Agar za kuh faru ghaltad asia sange
Na arifast ki az rah-i-sang barkhizad." GULISTAN, chap. 2.

"Not at strife's door sits he; when thwarted, ne'er
Starts up to contest; all unmoved his soul,
He is no saint who from the path would stir
Though a huge stone should from a mountain roll."
EASTWICK.

"Na ba dawa'ist qadr wa qimat-i-mard
Qimat-i-mard sabr bayad kard." AKHLAQ-I-MUHSINI.

"The merit and value of a man are not according to his pretensions,
His worth should be determined by his patience." (KEENE).

"Na bar auj zatash parad murgh-i-wahm
Na dar zail wasfash rasad dast-i-fahm;
Dar in warta kishti faru shud hazar
Ki paida na shud takhta'e bar kinar." BOSTAN OF S'ADI.

"The bird of fancy flies not to the summit of His nature,
The power of the intellect arrives not at the skirt of his description,
In this whirlpool a thousand ships of reason foundered
In such a way that not a plank was found on the marge." (CLARKE).

"Na bar ushture sawaram na chu astar zir-i-baram
Na khudawand-i-r'aiyat na ghulam-i-shahriyaram
Gham maujud wa parishani m'adum na daram
Nafsi mizanam asuda wa umari basar aram." GULISTAN, chap. 2.

"I ride not on a camel, but am free from load and trammel,
To no subjects am I lord, and I fear no monarch's word;
I think not of the morrow, nor recall the bygone sorrow
Thus I breathe exempt from strife, and thus moves on my tranquil life."
(EASTWICK).

"Na bayad bastan andar chiz wa kas dil
Ki dil bardashtan karist mushkil." GULISTAN, chap. 5.

"Thy heart from loving thing or person guard,
For to recall affection is most hard." EASTWICK.

"Na bayad shud ba hast wa nist khushnud
Dar in hasti ki yabad nisti zud
Chashanad ab wa bar atish nishanad
Babakhshad chiz wa angah wa sitanad
Dihad bisitanad wa are nadarad
Ba juz dad wa sitad kare nadarad." ANWAR-I-SUHEILI.

"In this existence so soon to expire,
The being or not being should not make us gay,
It gives us water, puts us in the fire,
Freely bestows a thing then snatches it away,
It gives, it snatches back and has no shame,
Taking and giving, its task is this the same." EASTWICK.

"Na binad mudd'ai juz khwishtanra
Ki darad parda pindar dar pish;
Garash chashm-i-khuda bini ba bakhshad,
Na binad hich kas 'ajiztar az khwish." GULISTAN, chap. 2.

"Naught but themselves can vain pretenders mark
For conceit's curtain intercepts their view;
Did God illume that which in them is dark,
Naught than themselves would wear a darker hue."
(EASTWICK).

"Na binand juz nek khuyan bihisht
Ba duzakh burd mard-ra khue zisht." BOSTAN OF S'ADI chap. 4

"Those of good temper only see Paradise,
A bad temper takes a man to hell." (CLARKE).

"Na bini ki chun baham ayand mur,
Za shiran-i-jangi bar arand shur?" BOSTAN OF S'ADI, chap. 1.

"Dost thou not see that when ants assemble together
They bring trouble and torment to fighting lions?"
(CLARKE).

"Na bini ki chun gurba ajiz shawad
Ba arad ba changal chashm-i-palang." GULISTAN, chap. 1.

"Seest thou not how in last extremity
The cat will lacerate the leopard's eyes." (EASTWICK).

"Na bulbul bar gulash tasbih khanast
Ki har khare ba tasbihash zabanast." GULISTAN, chap. 2.

"Not sole, the rose-couched Bulbul hymns his name,
Each thorn's a tongue his marvels to proclaim."
EASTWICK.

"Na burda ba subh dar talab shame chand
Nanhada za khwishtan birun game chand,
Dar kiswat-i-khass amada 'ame chand
Badnam kuninda'e nikuname chand." OMAR KHAYYAM.

"These dullards never burn the midnight oil
In deep research, nor do they ever toil
To step beyond themselves but dress them fine,
And others' reputation try to spoil." WHINFIELD.

"Na burda ranj ganj muyassar na shawad
Mazd an girift, jan biradar, ki kar kard." ANWAR-I-SUHEILI.

"Who bears not toil, will ne'er the treasure gain,
His is the guerdon, brother, whose the pain." EASTWICK.

"Na chandan bikhur k'az dihanat bar ayad
Na chandan ki az z'uf janat bar ayad." GULISTAN, chap. 3.

"Eat not so as to cause satiety,
Nor yet so little as of want to die." EASTWICK.

"Nadanad kase qadar-i-ruz-i-khushi
Magar ruze uftad bisakhti kashi." BOSTAN OF S'ADI, chap. 8.

"A person knows not the value of a day of pleasure,
Save on that day when he falls to hardship enduring."
(CLARKE).

"Na danisti ki bini band bar pae
Chu dar gushat mamad pand mardum?
Digar rah gar na dari taqat-i-nish
Makun angusht dar surakh-i-kazhdum." GULISTAN, chap. 1.

"Knewest thou not that thou would'st see the chains upon thy feet,
When a deaf ear thou turnedst on the counsels of the wise;
If the torture of the sting thou canst not with courage meet,
Place not thy finger in the hole where the sullen scorpion lies."
(EASTWICK).

"Na darad khiradmand az faqr 'ar
Ki bashad nabira az faqr iftikhar." PANDNAMA OF S'ADI.

"The wise man reckoneth not poverty any dishonour
Since poverty was the Prophet's glory." GLADWIN.

"Nadarim ghair az tu faryad ras
Tu'i 'asiyanra khata bakhsh wa bas
Nigahdar mara az rah-i-khata
Khata dar guzar wa sawabam numa." PANDNAMA OF S'ADI.

"We have none excepting Thee for our defender,
Thou art the all-sufficient forgiver of transgressors,
Preserve us from the road of sin,
Pardon our misdeeds and instruct us in righteousness."
(GLADWIN).

Na dida'i ki chi sakhti hami rasad kase
Ki az dihanash badar mi-kunand dandani?
Qiyas kun ki chi halash buwad dar an sa'at
Ki az wujud-i-azizash badar rawad jani." GULISTAN, chap. 6.

"Hast thou ne'er marked his agony,
Out from whose jaw a tooth is wrenched?
Then think what must his feelings be
Whose life, dear life, is being quenched."
(EASTWICK).

"Nadimtu nadamata 'lkusayy lama
Ghaddat minni muttalaqatan Nawaru,
Wa kanat jannati, fakharajtu minha,
K'Adam hina 'akhrajahu 'adiraru;
Fakuntu kafaqin 'ainaihi 'amdan,
Fa 'asbaha ma yadhau 'nnaharu." FARAZDAK.

"I feel a repentance like that of Al Kosai, now that Nawar has been put away by me;
She was my Paradise and I have left her, like Adam when Ad Dirar drove him forth,
I have been as one who put out his eyes wilfully; who rises in the morning and the sun shines not to him." (CHENERY).

"Nadim wa mutrib wa saki hama ust
Khujal-i-ab wa gil dar rah bahana
Wujud-i-ma mu'amma'ist, Hafiz
Ki tahqiqash fusunast wa fasana." HAFIZ ODE, 487.

"Companion, minstrel, Saki,—all is He,
As the way's phantom clay and water see:
Man is a riddle and but vain pretence
Is his, O Hafiz, who would solve its sense." BICKNELL.

"Nafakh sur amr ast az yazdan pak
Ki bararid ey zara'ir sar za khak
Baz ayad jan har yak dar badan
Hamchu subh hush jan andar badan
Jan tan khudra shinakht waqt ruz
Dar kharaba khud dar ayad chun kanuz." (JALALUDDIN RUMI).

"The blast of the last trump will be God's command
To every atom to lift its head from the earth,
The souls also of each will return to their bodies,
Even as sense returns to bodies awaking from sleep,
On that morn each soul will recognise its own body
And return to its own ruin like hidden treasure."
(WHINFIELD).

"Nafsat basag-i-khana hami manad rast
Juz bang-i-miyan tihi az u hich nakhwast,
Ruba sifatast wa khwab khargush dihad
Ashub-i-palang darad wa gurg daghast." OMAR KHAYYAM.

" Men's lusts like house-dogs still the house distress
With clamour, barking for mere wantonness:
Foxes are they and sleep the sleep of hares,
Crafty as wolves, as tigers merciless." (WHINFIELD).

"Na giti pas az jumbish aram yaft?
Na S'adi safar kard ta kam yaft?
Dil az bi-muradi bifikrat masuz,
Shab abistan ast, ey biradar, biruz." BOSTAN OF S'ADI, chap. 6.

" Did not the world find rest after motion?
Did not S'adi travel till he found his desire?
Consume not thy heart from failure of desire;
O brother, the night is pregnant with the day."
CLARKE.

"Naguyand az sar-i-bazicha harfe
K'az an pande na girad sahib-i-hush;
Wa gar sad bab-i-hikmat pish-i-nadan
Bikhwanand ayadash bazicha dar gush." GULISTAN, chap. 2.

" Not e'en in jest a playful word is said,
But to the wise 'twill prove a fruitful theme,
To fools a hundred chapters may be read
Of grave import; to them they'll jesting seem."
(EASTWICK).

"Na gufta, na darad kase ba tu kar
Wa lekin chu gufti, dalilash biyar." GULISTAN, chap. 4.

" Art silent? None can meddle with thee. When
Thou once hast spoken, thou must prove it then."
EASTWICK.

"Na har chi ba qamat mihtar ba qimat bihtar, ashshatu nazifatun w'alfilu jifatun." GULISTAN, chap. 1.

" Not everything that is higher in stature is more valuable; the sheep is clean and the elephant unclean." (EASTWICK).

"Na har ki chihra bar afrukht dilbare danad,
Na har ki aina sazad, Sikandare danad,
Na har ki kulah kaj nihad wa tund nishast
Kulah dari wa ain-i-sarwari danad." HAFIZ ODE, 211.

" Not every one whose face is bright, true love's ensnaring knows,
Not every one who mirrors makes, Iskandar's bearing knows,
Not every one who slants his cap or takes his seat augustly,
To wear the cap of sovereignty or rule us justly knows."
(BICKNELL).

"Na har ki quwwat-i-bazu wa mansabe darad
Ba sultanat bikhurad mal-i-marduman baguzaf;
Tawan ba halq faru burdan ustukhwan-i-durusht
Wali shikam badarad chun bagirad andar naf." GULISTAN, chap. 1.

"Not every one who with strong arm bears sway,
Can boast of his extortions in the end;
To swallow the rough bone thou may'st some way
Devise; but once permit it to descend
Down to the navel, 'twill thy belly rend." (EASTWICK).

"Nahnu banu 'lmauta, fama baluna na'afu ma la budda min shurbihi
Tajkhalu eydina bi 'arwahina 'ala zamanin hia min kasbihi
Fahazihi 'l'arwahu min jawwihi wa haza 'lajsadu min turbihi
Lau 'afkard 'lashiqu fi muntaha husni 'lladhi yasbihi, lam yasbihi
Lam nara qarna 'shshamsi fi sharqihi fashakkati 'lanfusu fi gharbihi." MUTANNABI.

"We are the sons of the dead, why then loathe the draught that must needs be drained,
We stint to time our souls though they be His due, for these souls are air of His air, and these bodies are dust of His dust.
If the lover bethought himself of what would be the end of the beauty that entrances him, it would not entrance him,
Yet when we see the bursting forth of the rising sun, our minds doubt not of his setting." (STEINGASS).

"Nahnu ruhani halalna badana
Fa 'idha absaratani 'absartahu
Wa idha absartahu 'absartana." MANSUR HALLAJ.

"We are two souls dwelling in one body,
When thou seest me, thou seest him,
And when thou seest him, thou seest us both."
(DE SLANE).

"Nakhurad az 'ibadat an bikhirad
Ki ba haqq niku bud, ba khalq bad,
Sukhan manad az 'aqilan yadgar
Za Sa'di hamin yak sukhan yad dar,
Gunahgar-i-andishnak az khuda
Bih az parsa'e 'ibadat-numa." BOSTAN OF SA'DI.

"That man void of understanding ate no fruit of his devotion,
Who, being good towards God, was evil towards his fellow-creatures.
The words of the wise endure for a memorial; remember thou this one saying of Sa'di:
'Better is the sinner who feareth God, than the saint who practiseth outward obedience.'" (ASIATIC JOURNAL).

"Nakunad jaur pisha sultani
Ki na ayad za gurg chaupani
Padshahi ki tarah-i-zulm fagand
Pae diwar-i-mulk-i-khwish bikanad." GULISTAN, chap. I.

" Kingcraft yokes not with tyranny,
The wolf cannot the shepherd be,
Tyrants who on their people fall,
Sap their own state's foundation wall." EASTWICK.

" Nalaiq masjidam wa na khurad-i-kanisht
Izad danad gil-i-mara az chi sarisht
Chun kafir-i-darwisham wa chun qahba'e zisht
Na din wa na dunya wa na ummid-i-bihisht." OMAR KHAYYAM.

" From mosque an outcast and to church a foe,
Out of what clay did Allah form me so?
Like sceptic monk or ugly courtesan,
No hopes have I above, no joys below." (WHINFIELD).

" Namanad sitamgar-i-bad ruzgar
Bamanad baru l'anat-i-paedar." GULISTAN, chap. 1.

" Not always will the wicked tyrant live
The curse upon him will for aye survive." (EASTWICK).

" Na mard ast an ba nazdik-i-khiradmand
Ki ba pil-i-diman paikar juyad;
Bale mard an kas ast az rue tahqiq
Ki chun khashm ayadash, batil naguyad." GULISTAN, chap. 1.

" They that with raging elephants make war,
Are not so, deem the wise, the truly brave,
But in real verity the valiant are
Those who when angered are not passion's slave."
EASTWICK.

" Nashat jawani za piran ma jui
Ki ab-i-rawan baz na ayad dar jui." BOSTAN OF S'ADI, chap. 9.

" Seek not the joy of youth from old men,
For the running stream returns not to the rivulet."
CLARKE.

" Nang-i-bang u khamr bar khud mi-nihi
Ta dami az khwishtan tu va-rihi." JALALUDDIN RUMI.

" Thou takest on thyself the shame of hemp and wine,
In order that thou mayest for one moment escape from thyself."
(E. G. BROWNE).

" Nasazae-ra chu bini ba ikhtiyar
Aqilan taslim kardand ikhtyar;
Chun na dari nakhun-i-darranda tiz
Ba dadan an bih ki kam giri sitiz." GULISTAN, chap. 1.

" Seest thou that fortune crowns the unworthy,—then
Choose thou submission too with wiser men;
Hast thou not sharp and rending claws, then yield,
For so 'tis best—to beasts the battle-field." (EASTWICK).

"Nashayad bani Adam-i-khak zad
Ki dar sar kunad kibr-i-tundi wa bad
Tura ba chunin garmi wa sar kashi
Na pindaram az khaki—az atishi." GULISTAN, chap. 8.

"It suits not Adam's children earthly born,
To indulge in pride, ferocity and scorn,
When I behold in thee such heat and ire,
I cannot think thee sprung from earth but fire."
(EASTWICK).

"Nasihat hama 'alam chu bad dar qafs ast
Ba pish mardam 'ashiq chu ab dar ghirbal."

"'Tis but to cage the wind advice to give;
To lovers 'tis but water in a sieve." EASTWICK.

"Nasir-i-khusraw bi-dashti mi-guzasht
Mast-i-la-ya'kil, na chun mey-khwaragan,
Mabrazi did u mazari ru-bi-ru
Bang bar zad; guft, 'k'ey nazzaragan!
Ni'mat-i-dunya, va ni'mat-khur bin;
Insh ni'mat! Insh ni'mat khwaragan." NASIR-I-KHUSRAW.

"Dead drunk (not like a common sot) one day
Nasir-i-khusraw went to take the air,
Hard by a dung-heap he espied a grave
And straightway cried 'O ye who stand and stare,
Behold the world! Behold its luxuries!
Its dainties here—the fools who ate them, there!'"
(E. G. BROWNE).

"Na talkh ast sabare ki bar yad-i-ust
Ki talkhi shakar bashad az dast-i-dust
Asirash na khwahad rihai za band
Shikarash na juyad khulas az kamand." BOSTAN OF S'ADI, chap. 3.

"Patience, which is in remembrance of Him is not bitter,
For bitterness from a friend's hand is sugar,
His captive desires not release from bonds,
His prey seeks not freedom from the snare." (CLARKE).

"Naubat-i-piri chu zanad kus-i-dard
Dil shawad az khush-dili wa 'aish sard." ANWAR-I-SUHEILI.

"When the changing watch of age strikes the drum of deep distress,
The heart grows cold to joyous things, to mirth and happiness."
EASTWICK.

"Nayasayad masham az tabla 'ud
Bar atish nih ki chun 'ambar babuyad,
Buzurgi bayadat. bakhshindagi kun,
Ki dana, ta nayafshani, naruyad." GULISTAN, chap. 1.

"The aloes-tray from which no fragrance came,
If placed on fire, its inodorous state
Will change more sweet than ambergris. So fame
Thou for thyself by generous deeds create;
The unsown seed will never germinate." (EASTWICK).

"Nawak mard afkan sad tir zan
An na kunad k'ah yake pir zan." ANWAR-I-SUHEILI

"A hundred archers' slaughtering shafts do less
Than one crone's sigh, one sigh of helplessness."
EASTWICK.

"Nazara'e jamal-i-khuda juz khuda na kard."
DIWAN-I-SHAMS-I-TABRIZ.

"None but God hath contemplated the beauty of God."
(NICHOLSON).

"Nazr kardan badarwishan buzurgi ra biyafzayad
Suleiman ba hama hashmat nazarha bud ba murash."
ANWAR-I-SUHEILI.

"To condescend to holy men adds greatness to the great,
King Solomon would not o'erlook an insect's low estate."
EASTWICK.

"Nik ar kuni, ba jae tu niki kunand baz
War bad kuni, ba jae tu az badtar kunand,
Imruz hasti az bad wa az nik bi-khabar,
Roze buwad ki az bad wa nikat khabar kunand."
ANWAR-I-SUHEILI.

"If thou doest good, to thee, too, good they'll do,
If ill, they will repay thee, and worse too,
Art thou of good and ill now ignorant,
There comes a day that they'll supply this want."
EASTWICK.

"Nik bashi wa badat guyad khalq
Bih ki bad bashi wa nikat binand." GULISTAN

"Be thou but good and ill report despise,
'Tis better thus than thou should'st be
Bad while thou seemest good in other's eyes."
EASTWICK.

"Nik daryab wa bad ma kun, zinhar,
Ki bad wa nik baz khwahi did
Mail niki agar kuni hama ja
Khwish ra sarfaraz khwahi did
War tariq badi rawi, khud ra
Paemal niyaz khwahi did." ANWAR-I-SUHEILI.

"Seek to do good, shun evil and take heed,
For as thou actest, so too shalt thou speed,
Ever in good dost thou incline to tread,
Thou shalt then aye behold upraised thy head;
But if in vice thou walkest, thou shalt see
Thyself down-trampled by adversity." EASTWICK.

"Nik sahalast zinda bi jan kard
Kushtara baz zinda natawan kard;
Shart-i-aqlast sabr-i-tirandaz
Ki chun raft az kaman, na ayad baz." GULISTAN, chap. 8.

"'Tis very easy one alive to slay,
Not so to give back life thou tak'st away;
Reason demands that archers patience show
For shafts once shot return not to the bow." EASTWICK.

"Nik wa bad, chun hame babayad murd,
Khunak an kas ki gue niki burd." GULISTAN, Preface.

"Soon both good and bad must die,
Happy is the man who carries off the ball of virtue."
(PLATTS).

"Nist bar lauh-i-dilam juz Alif-i-qamat-i-dust
Chi kunam; harf-i-digar yad na dad ustadam." HAFIZ ODE, 416.

"My loved one's Alif-form stamps all my thought
Save that, what letter has my master taught?" BICKNELL.

"Nist kasbe az tawakkul khubtar
Chist az tafwiz-i-khud mahbubtar?
Gar tura sabr budi, rizq amadi,
Khwish ra chun ashiqan bar tu." ANWAR-I-SUHEILI.

"The best of all professions is to lean
On providence. Can aught be livelier seen
Than faith. Were thou but patient, what thy fate must be
Will come and cling all lover-like to thee." EASTWICK.

"Nist khud az murgh parran in 'ajab
K'u na binad dam wa uftad dar 'atab,
In ajab ki dam binad ba watad
Gar bikhwahad war nakhwahad mi fatad." JALALUDDIN RUMI.

"The strange thing is not that winged fowl
Fall into the deadly snare without seeing it,
But that they see the snare and the limed twig
And yet fall into it, whether they will or no."
WHINFIELD.

"Nist shu, nist az khudi zirak
Badtar az hastiat jinayat nist." DIWAN-I-SHAMS-I-TABRIZ.

"Become nought, nought from self-hood, because
There is no crime worse than thy being." (NICHOLSON).

"Nist wash bashad khiyal andar jahan
Tu jahani bar khiyali bin rawan;
Bar khiyali sulhshan wa jangshan
Bar khiyali namshan wa nangshan." JALALUDDIN RUMI.

"Mere fancy's pictures ever objects mar,
Things non-existent often frenzy paints,
We see mankind deluded over feints;
Their peace, their war not seldom for a sham,
Their pride, their shame some sorry epigram."
REDHOUSE.

"Ni arzad 'asl jan-i-man, zakhm nish
Qina'at nikutar bidusab-i-khwish." BOSTAN OF S'ADI, chap. 6.

"Oh, my soul! honey is not worth the sting's wound,
Contentment with one's own syrup of dates is best."
(CLARKE).

"Niayad binazdik dana pasand
Shuban khufta wa gurg dar guspand." BOSTAN OF SA'DI, chap. 1.

"In the opinion of the wise it is not approved,
The shepherd asleep, and the wolf among the sheep."
(CLARKE).

"Niayad nikukari az bad ragan
Muhal ast duzandagi az sagan
Hama failsufan Yunan wa Rum
Nadanand kard angabin az zaqum." BOSTAN OF S'ADI, chap. 5.

"A good deed comes not from those of bad stock,
As needle-work is impossible to dogs,
All the philosophers of Greece and Rum
Know not how to make honey from the thorny tree."
(CLARKE).

"Nigah dar fursat ki 'alam damist
Dame pish-i-dana bih az alamist
Biraftand war har kas dirud an chi kisht
Namand bajuz nam niku wa zisht." BOSTAN OF S'ADI, chap. 9.

"Take care of opportunity; for the world is but for a moment,
In the opinion of the wise a moment of life is better than a world;
They departed, and every one reaped what he sowed,
There only remains good and bad name." (CLARKE).

"Nihad shakh pur mewa sar bar zamin
Tawaz'a kunad hushmand guzin." PANDNAMA OF S'ADI.

"The bough, full of fruit, placeth its head upon the earth;
The truly wise man practises humility." GLADWIN.

"Nihal-i-dushmani bar kun, ki ranj-i-bi shumar arad."
HAFIZ ODE, 220.

"Uproot thou hatred's plant completely, or woes unnumbered thence may shoot." (BICKNELL).

"Nim nane gar khurad mard-i-khuda
Bazal-i-darwishan kunad nim-i-digar
Haft iqlim ar bigirad padshah
Hamchunan dar band iqlime digar." GULISTAN, chap. I.

"The man of God with half his loaf content
To dervishes the remnant will present,
But though a king seven regions should subdue,
He'll still another conquest keep in view." (EASTWICK).

"Nishan bar takhta'e hasti na bud az Adam wa 'alam
Ki jan dar maktab-i-ishq az tamanna'e tu mi-zad dam." S'AID.

"No sign of man or world appeared on the tablet of existence,
When the soul breathed forth pursuant to thy will in the school of love."
(SHEA).

"Nishan-i-jawani za piran ma jui
Ki ab-i-rawan bar ni-ayad ba jui
Babayad hawas kardan az sar badar
Ki daur-i-hawas bazi amad ba sar,
Chu bar sar nishinad za piri ghubar
Digar 'aish-i-safi tawaqqu' madar." ANWAR-I-SUHEILI.

"Seek not the signs of youth in aged men,
For to their source streams ne'er return again;
Age must all passion from its thoughts remove,
Since with old age expires the reign of love;
When age lets fall its snow-dust on the head,
Know that all hope of unmixed joy has fled." EASTWICK.

"Nishasta bar lab-i-khandaq na didi yak kur
Baja'e luqma wa pul ar khuda'e justandi." DIWAN-I-SHAMS-I-TABRIZ.

"Thou hadst not seen a single blind man seated on the moat-edge,
Had they sought God instead of morsel and pittance."
(NICHOLSON).

"Nizd-i-khirad shahi wa paighumbari
Chun du nagin andar yak angushtare." ANWAR-I-SUHEILI.

"In reason's code the prophet and the king,
Are but two jewels in the self-same ring." EASTWICK.

"Nukhust admi sirate pish kun
Pas angah malak khue andisha kun;
Tu bar karra'e tausini bar kamar,
Nigar ta na pichad za hukm-i-tu sar." BOSTAN OF S'ADI, chap. 6.

"Practise first the human temperament,
Think after that of the angelic temperament;
Thou art on the flanks of a refractory colt,
Take care that it twist not its head from thy order."
(CLARKE).

"Nunkiru in sha'na 'ala 'nnasi qaulahum wa la yunkiruna 'lqaula hina naqulu,
Idha sayyidun minna khala, qama sayyidun qawulun lima qala,
'lkiraimu fa'ulu,
Wa ma ukhmidat narun lana duna tariqin wa dhamanna fi 'nnazilina nazilu." ABD-AL-MALIK.

"We say nay whenso we will to the words of other men,
But no man to us says nay when we give sentence.
When their passes a lord of our line, in his stead there rises straight,
A lord to say the say and do the deeds of the noble,
Our beacon is never quenched to the wanderer of the night,
Nor has ever a guest blamed us where men meet together."
C. J. LYALL.

"Nuqsaha aina-i-wasf kamal
Wa in hiqarat aina 'az wa jalal;
Za anki ziddra zidd kunad paida yaqin,
Za anki ba sirka padid ast angabin:
Har ki nuqs-i-khwishra did wa shinakht
Andar istikmal-i-khud du aspa takht." JALALUDDIN RUMI.

"Defects are the mirrors of the attributes of beauty
The base is the mirror of the High and Glorious One,
Because one contrary shows forth its contrary
As honey's sweetness is shown by vinegar's sourness,
Who recognises and confesses his own defects
Is hastening in the way that leads to perfection."
(WHINFIELD).

"Nuqs-i-misaq wa 'ahud az ahmaqi ast
Hifz-i-saugand wa wafa kar-i-taqi ast." ANWAR-I-SUHEILI.

"Unfaithful dealing is an idiot's act,
The pious keep their oaths and guard their pact."
EASTWICK.

"Nur-i-giti afruz chashma'e hur
Zisht bashad ba chashm-i-mushk-i-kur." GULISTAN, chap. 4.

"The feeble-visioned mole perchance may scorn
The sun's bright fount that doth the world adorn."
EASTWICK.

"Nur-i-khurshaid 'am uftada bar shuma
Lekin az khurshaid na gashta juda." JALALUDDIN RUMI.

"I am the sunlight falling from above,
Yet never severed from the sun I love."

"Nur-i-Tu ham muttasil ba hama wa ham judast."
DIWAN-I-SHAMS-I-TABRIZ.

"Thy light is at once joined with all things and apart from all."
NICHOLSON.

"Nusalli malamati 'rrijali biriyyatin wa nafri shurura 'lyamu b'llahwi w'all'ibi
Idha ma tazakhat sa'atun fa 'ja'al annaha lakhairin fa'inna 'ddahra 'asalu dhu shaghbi
Fa'in yaku khairun au yakun b'adhu rahatin fa'innaka laqin min ghumum wa min karbi." IYAS IBN AL ARATT.

"Let us wash from our hearts sour speech of wisdom with cups abrim,
And cut short the ills of life with laughter and jest and joy!
Yea, when once a moment comes of rest from the whirl, be quick
And grasp it; for Time's tooth bites, and quits not, and mischief waits,
And sure, if a bright hour lifts thy soul to a little peace,
Enough in thy path there lies of shadow and grief and pain."
C. J. LYALL.

"Padshahi dar chaman gul ra z'anki gul
Bawujud nazuki az khar bistar mi-kunad." ANWAR-I-SUHEILI.

"Thus by the rose the garden's crown is worn
Because, though soft, it couches on a thorn."
EASTWICK.

"Padshah pasban-i-darwishast
Garchi n'imat bifarr-i-daulat-i-ust
Gusfand az barae chaupan nist
Balki chaupan barae khidmat-i-ust." GULISTAN, chap. 1.

"Kings are but guardians who the poor should keep,
Though this world's goods wait on their diadem,
Not for the shepherd's welfare are the sheep
The shepherd rather is for pasturing them." (EASTWICK).

"Pae miskin piyada chand rawad
K'az tahammul sutuh shud bukhti
Ta shawad jism-i-farbihi laghar
Laghari murda bashad az sakhti." GULISTAN, chap. 2.

"What distance can the tired footman go
When Bactria's camel faints beneath the load?
In the same time that fat men meagre grow,
The lean will perish on affliction's road." (EASTWICK).

"Paikan az jarahat badar ayad wa azar dar dil bamanad."
GULISTAN, chap. 3.

"The shaft may have been extracted from the wound, but the pang still remains in the heart."

"Paimana ast in jan, paimana in chi danad
K'az pak mipazirad dar khak mirasanad
Dar ishq biqararash paimudanast karash
Az 'arsh misitanad bar farsh mifishanad." DIWAN-I-SHAMS-I-TABRIZ.

"This soul is a measure; how should the measure know
That it is receiving of spirit and conveying to dust?
Its task is to measure in restless love,
Taking from heaven above, scattering o'er earth below."
(NICHOLSON).

"Paiwasta za bahr-i-shawat-i-nafsani
In jan-i-sharifra hami-ranjani,
Agah na'i ki afat-i-jan tu and,
Anha ki tu dar arzu-i-ishani." OMAR KHAYYAM.

"You who in carnal lusts your time employ,
Wearing your precious spirit with annoy,
Know that these things you set your heart upon,
Sooner or later must the soul destroy." WHINFIELD.

"Pak az 'adam amadim, napak shudim,
Asuda dar amadim, wa ghamnak shudim,
Budim az ab-i-dida dar atish-i-dil
Dadim ba bad umr wa dar khak shudim." OMAR KHAYYAM.

"Death finds us soiled though we were pure at birth,
With grief we go, although we came with mirth,
Watered with tears and burned with fires of woe,
And, casting life to winds, we rest in earth." (WHINFIELD).

"Pandam agar bishnawi ai padshah
Dar hama daftar bih az in pand nist,
Juz ba khiradmand mafarma 'amal
Garchi 'amal kar-i-khiradmand nist." GULISTAN, chap. 8.

"King! let my words with thee find grace,
My book than this can nought more sage advise:
The wise alone in office place,
Though office truly little suits the wise." (EASTWICK).

"Para'e atish bud an pur gazand
Ki ba dame shu'ala bararad buland
Admi atish khurad az hadd fazun
K'az dam-i-u dud niayad birun." ANWAR-I-SUHEILI.

" A piece of fire that furious man will be
Whose breath the flame of rage upkindles high,
His fiery wrath exceeds all just degree,
Who ne'er gives vent to a remorseful sign." EASTWICK.

" Par-i-taus dar auraq-i-musahif didam
Guftam 'in manzilat az qadr-i-tu me binam bish'
Guft 'khamush ; ki har kas ki jamali darad
Har kuja pae nihad, dast nadarandash bish.'"

" One day amid the Quran's leaves a peacock's feather meeting,
I said 'This place exceeds thy worth ; thou dost it not become,
'Peace!' it replied, 'for to each one who wears the charm of beauty,
Go where he will, him all receive with favour as a duty."
(EASTWICK).

" Partau haqq ast wa an m'ashuq nist
Khaliq ast an guya, makhluq nist." JALALLUDIN RUMI.

" Woman is a ray of God, not a mere mistress,
The Creator's self as it were, not a mere creature!"
(WHINFIELD).

" Partau-i-nikan nagirad har ki bunyadash badast
Tarbiyat na-ahlra chun girdgan bar gumbadast
Nasl-i-fasad-inan munqat'a kardan aulatar ast
Wa bikh-i-tabar-ishan bar aurdan ain-i-maslahat
Ki atish nishandan wa akhgar guzashtan
Wa af'ai kushtan wa bacha nigahdashtan kar khiradmandan nist." GULISTAN, chap. I.

" The good in vain their rays will pour,
On those whose hearts are bad at core,
To instruct the base will fail at last
As walnuts on a dome you cast.
It is better to cut off their race and tribe and more advisable to extirpate them root and branch, since, to extinguish a fire and to leave the embers, and to kill a serpent and preserve its young are not the acts of wise men."
(EASTWICK).

" Partau zatash zada bar ma' wa tin
Ta shuda dana paziranda zamin ;
Khak amin wa har chi dar wai kashti
Bi khanat jins-i-an bardashti." JALALUDDIN RUMI.

" What rays of wisdom poured on water and on land
Ere earth could nourish seed, yield corn to our demand!
The earth a faithful trustee gives back what we sow,
No fraud, embezzlement in its trust do we know."
(REDHOUSE).

"Pas ey mard, puyanda bar rah-i-rast
Tura nist minnat khudawand ra'st.
Takabbur makun bar rah-i-rasti
Ki dastat girifland wa barkhasti."

Sadi, Bostan, chap. 8.

"Then, O man, running on the straight path,
Thanks are not for thee, they are for God.
Display not pride on the path of truth:
For they (the angels) seized thy hand and thou didst rise."

(Clarke).

"Pasandid ash bakhshaish wa lekin
Manih bi rish-i-khalq azar marham:
Nadamst anki rahmat kard bar mar
Ki an zulmast bar farzand-i-Adam."

Gulistan, chap. 8.

"Pity is commendable—that we own,
Yet on the tyrant's wound no ointment place,
He that has mercy to a serpent shown,
Has acted cruelly to Adam's race."

(Eastwick).

"Pas az burdan wa gird kardan chu mur
Bikhur pish az an k'at khurad kirm-i-gur."

Bostan of Sadi, chap. 2.

"After carrying and collecting like the ant,
Enjoy,—before that the grave-worm devours thee."

(Clarke).

"Pas kuja nalad, kuja zarad laim
Gar tu na paziri juz nik, ey karim,
Rau, makun zishti, ki nikha'e ma
Zisht ayad pish an ziba'e ma."

Jalalludin Rumi.

"Where should the ignoble lament and pray,
If Thou didst only accept the good, O merciful One?
Go, do not commit sin, for even our good deeds
Appear as sin in the sight of our Beloved."

"Pas ba surat 'alam-i-asghar tu'i
Pas ba ma'na 'alam-i-akbar tu'i
Zahiran an shakh asl-i-mewa ast
Batinan bahri samar shud shakh hast."

Jalalludin Rumi.

"In outward form thou art the microcosm
But in reality the macrocosm,
Seemingly the bough is the cause of the fruit,
But really the bough exists because of the fruit."

Wolfenfeld.

"Pasha chu pur shud, bazanad pilra
Ba hama tundi wa salabat ki ust
Murchaganra chu buwad ittifaq
Shir-i-zhiyaura bidaranand pust."

Gulistan, chap. 3.

"Gnats will an elephant o'ercome if they
Unite against their foe, so huge and grim;
And ants collected in one dense array,
Though fierce the lion be, will vanquish him."
(EASTWICK).

"Pas mahal wahi gardad gush-i-jan
Wahi chu buad, guftane az hiss nihan,
Gush-i-jan wa chashm-i-jan juz in hissast,
Gush-i-aql wa gush-i-hiss za in muflis ast.
Lufz jabaram 'ishqra bi sabr kard,
Har ki 'ashiq nist habs jabr kard,
In m'aiyat ba haqq ast wa jabr nist
In tajalli-e-mahast, in abr nist." JALALUDDIN RUMI.

"The mind's ear becomes the sensorium of inspiration,
For what is this Divine voice but the inward voice?
The spirit's eye and ear possess this sense,
The eye and ear of reason and sense lack it.
The word 'compulsion' makes me impatient for love's sake,
'Tis he who loves not, who is fettered by compulsion,
This is close communion with God, not compulsion,
The shining of the sun, and not a dark cloud." (WHINFIELD).

"Pas za jan jan chu hamil gasht jan
Az chunin jani shawad hamil jahan,
Pas jahan zayad jahana digare
In hashar ura numayad mahshare." JALALUDDIN RUMI.

"As soul became pregnant by the Soul of souls,
So by the former soul did the world become pregnant;
Then the world brought forth another world,
And of this last are brought forth other worlds."
(WHINFIELD).

"Payapa biyafshan az aina gard
Ki saiqal na girad, chu zangar khurad." BOSTAN OF S'ADI, chap. 8.

"Shake off continually dust from the mirror of the heart,
For it takes not polish, when the blight eats it." (CLARKE).

"Pish az man wa tu lail wa nahare budast,
Gardanda falak za bahr-i-kari budast,
Zinhar qadam ba khak ahista nihi
K'an mardumak-i-chashm-i-nigare budast." OMAR KHAYYAM.

"Days changed to nights ere you were born or I,
And on its business ever rolled the sky,
See you tread gently on this dust, perchance
'Twas once the apple of a beauty's eye." (WHINFIELD).

"Pish-i-tu az nur muwafiqtar and
Wa za past az saya munafiqtar and
Garm wa lek az jigar afsardatar
Zinda wale az dil khud murdatar." ANWAR-I-SUHEILI.

"Before thee they are kindlier than light,
And yet behind than shadows falser far;
Warm,—but in inward feeling frigid quite,
Quick,—but at heart they dead and lifeless are."
EASTWICK.

"Pish kesri za khiradmand hakiman miraft
Sukhan az s'abtarin mauj dar in lahja'e gham
An yake guft ki bimari wa anduh daraz
Wa an digar guft ki nadari wa piri ast baham
Siyume guft ki qurb-i-ajal wa siwa 'amal
Aqibat raft bi tarjih siyum hukm hukm." JAMI, BIHARISTAN, (2).

"Intelligent philosophers queried near Kesra,
About the heaviest wave in this abyss of grief,
The first said it must be sickness and long pain,
The second averred it is the union of old age and poverty;
The third said, it is the nearness of death without good deeds,
And to him the palm of viciory was awarded." REHATSEK.

"Pish Yusuf nazish wa khubi ma kun
Juz niyaz wa ah yaqubi ma kun
Ta dam-i-Isa tura zinda kunad
Hamchu khwishat khub wa farkhanda kunad
Dar baharan kai shawad sar-sabz sang
Khak shu ta gul baruyad rang rang." JALALUDDIN RUMI.

"In presence of Joseph * no coquetries use
But humble thyself; soft entreaties infuse;
From Jesus a breath then may blow upon thee,
Transform thee to what he was, what thou mayest be:
A stone will not blossom because it is spring,
As earth make thyself; flowers around thee may cling."
REDHOUSE.

"Pish z'ishan ma hama yaksan budim
Kas nadanisti ki ma nik wa bad'im
Bud naqd wa qalb dar 'alam rawan
Chun jahan shab bud wa ma chu shirwan
Ta bar amad aftab ambiya
Guft 'Ey ghash, dur shu, safi biya!'
Chashm danad farq kardan rangra
Chashm danad l'alra wa sangra." JALALUDDIN RUMI.

* The Eastern ideal of beauty.

"Before they (the prophets) came, we were all alike,
No one knew whether he was right or wrong,
Genuine coin and base coin were current alike,
The world was a night and we travellers in the dark,
Till the sun of the prophets arose and cried
'Begone, O slumber! welcome, O pure light!'
Now the eye sees how to distinguish colours,
It sees the difference between rubies and pebbles."

WHINFIELD.

"Pidar ra 'asal-i-bisyar ast
Wa lekin pisar garmi dar ast." GULISTAN, chap. 3.

"Of honey hath the Sire a plenteous store,
But the son's feverish and must not have more."

EASTWICK.

"Pidr chun daur-i-umarash munqazi gasht
Mara in yak wasiyyat kard wa bugzasht,
Ki shahwat atishast az wai bi parhiz
Bikhud bar atish-i-duzakh makun tiz
Dar an atish na dari taqat-i-suz
Ba sabr abi bar in atish zan imruz." GULISTAN, chap. 8.

"When my sire's age had reached its latest day,
He gave me this advice and passed away:
'Lust is a fire; from it thyself keep well;
Nor kindle 'gainst thyself the flames of hell,
Thou hast not patience to endure that flame, I trow;
With patience, as with water, quench it now.'" EASTWICK.

Pil wa gurg wa haidar wa ashkar niz
Azhdaha'e zuft wa mur wa mar niz
Balki khak wa ab wa bad wa ham sharar;
Maya z'u yaband ham di, ham nahar;
Har damash laba kunad in asman
Ki faru nagzaram, ey haqq, yak zaman,
Astan-i-man asmat wa hifz tu ast
Jumla muttawiya yamin an du dast." JALALUDDIN RUMI.

"All elephants, wolves and lions of the forest,
All dragons and snakes and even little ants,
Yea, even air, water, earth and fire,
Draw their sustenance from Him both winter and summer,
Every moment the Heaven cries to Him, saying
'O Lord, quit not Thy hold of me for a moment!
The pillar of my being is Thy aid and protection.'"

WHINFIELD.

"Pindar, ey dar khazan kishta jau,
Ki gandam sitani ba waqt-i-dirau?
Masal inchunin guft amuzgar
Makun bad ki bad bini az ruzgar;
Kase nik binad bar har du sarai
Ki niki risanad ba khalq-i-khuda'i." ANWAR-I-SUHEILI.

"Thou who didst barley in the autumn sow,
Expect not wheat in harvest-time to mow;
This maxim by the sage was uttered, 'Do
No ill lest thou from time ill-treatment rue;
He in both worlds a good reward will find
Who lives—a benefactor to mankind.'" EASTWICK.

"Pindasht sitamgar ki sitam bar ma kard
Bar gardan-i-u bamand wa bar ma biguzasht." GULISTAN, chap. I.

"Dream'st thou tyrant thou hast wreaked on me thy rage and scorn?
The burthen from my neck has passed, on thine must ever stay."
(EASTWICK).

"Pirana saram ishq-i-jawani bar sar uftad
Wa an raz ki dar dil binihuftam badar uftad
Az rah-i-nazar murgh-i-dilam gasht hawagir,
Ey dida, nigah kun, ki badam-i-kih dar uftad." HAFIZ.

"Elderly of head, into my head youthful love hath fallen,
And that mystery of love that in the heart I concealed out hath fallen,
From vision's path the bird of my heart went soaring,
O eye of my heart, behold into whose snare it hath fallen."
(CLARKE).

"Pirana saram 'ishq-i-tu dar dam kashid
Warna za kuja dast-i-man wa jam nabid
An tauba ki aql dad janan bishikast
Wa an jama ki sabr dukht ayyam darid." OMAR KHAYYAM.

"Ah! thou hast snared this head though white as snow,
Which oft has vowed the wine-cup to forego,
And wrecked the mansion long resolve did build,
And rent the vesture penitence did sew." WHINFIELD.

"Pire za kharabat birun amad wa mast
Sujjada badush wa kasa'e bada badast,
Guftam 'Sheikha, tura chi hal amad pish,'
Gufta 'Mai khur, ki kar-i-alam bad ast.'" OMAR KHAYYAM.

"A sage I saw to tavern-house repair,
Bearing a wine-cup and a mat for prayer;
I said, 'O Shaikh! what does this conduct mean?'
He said, 'Go drink! the world is nought but air.'"
WHINFIELD.

"Pir-i-gham 'ishqam ar chi tiflam
Tifl rah-i-ishqam ar chi piram
Chun kard zamana'e sitamgar
Dur az tu ba band-i-gham asiram
An bih ki zi sabr rukh natanam
Bashad ki murad-i-dil biyabam." HAFIZ.

"I am old in the sufferings of love, although but an infant; an infant in the paths of love, yet old in years; seeing that during your absence tyrannic fortune holds me in the fetters of sorrow. It is best not to turn away my face from patience; perhaps I may yet obtain my heart's desire."
FORBES.

"Pir-i-ma har chi kunad ain-i-wilayat bashad
Banda'e pir-i-mughanam ki zi jahlam birahand
Zahid wa 'ujub wa namaz wa man wa masti wa niyaz
Ta tura khud zi miyan ba ki 'inayat bashad." HAFIZ.

"Whatever our Pir (saint) doeth the essence of friendly assistance is,
Together are the ascetic and haughtiness and prayer; and I and intoxication and supplication,
Let us see with whom of these two Thy favour indeed is." CLARKE.

"Pir zane mue sujah karda bud
Guftamash, 'Ai mamak-i-dirina ruz
Mue ba talbis sujah karda gir,
Rast na khwahad shudan in pusht-i-kuz.'" GULISTAN, chap. 6.

"An aged dame had dyed her locks of grey,
'Granted' I said, 'Thy hair with silver blent
May cheat us now; yet little mother! say
Can'st thou make straight thy back which time hath bent?"
(EASTWICK).

"Pisarera pidre wasiyyat kard
K'ai jawanmard, yad gir in pand:
Har ki ba ahl-i-khud wafa nakunad,
Nashawad dust rue wa daulatmand." GULISTAN, chap. 7.

"This counsel to his son a father gave,
'Dear youth! to recollect these words be thine,
Who for their kinsmen no affection have,
On them the star of fortune ne'er will shine." EASTWICK.

"Pisar k'u miyan-i-kalandar nishast
Pidar gu za khairash faru shawi dast;
Darighash ma khur bar halak wa talaf
Ki pish az pidar murda bih na khalaf." BOSTAN OF S'ADI.

"The boy who sat among Kalandars (monks),
To his father say: 'Wash thy hands of his welfare!'
Suffer not regret as to his destruction and ruin,
For the degenerate son dead before his father is best."
CLARKE.

"Piyaz amad an bi hunar jumla pust
Ki pindasht chun pista maghze dar ust
Az in nau ta'at niayad bakar
Biru, uzr-i-taqsir-i-ta'at biar." BOSTAN OF SA'DI.

"That worthless man is but an omon, all coating, who thinks that like the pistachio nut he possesses a kernel.
Obedience of this sort availeth nothing; go rather and entreat forgiveness for thy defective obedience." (ASIATIC JOURNAL).

"Pushida zir-i-zaban ast mard." BOSTAN OF S'ADI, chap. 7.

"A man is hidden under his own tongue." (CLARKE).

"Pust che buwad? guftha'e rang, rang,
Chun zara bar ab kash na buwad dirang
In sukhan chun pust wa ma'na maghz dan
In sukhan chun nafs wa ma'na ham chu jan
Pust bashad maghz badra aib push
Maghz niku ra za ghairat ghaib push." JALALUDDIN RUMI.

"When words deceitful are employed as wraps for guile,
They're bubbles on the water, only last awhile,
Such words are merely shell; the intent their kernel is,
Or coloured portraiture of man; no life is his,
A shell may often cover kernel of foul smell,
A kernel sound can well afford to lose its shell." REDHOUSE.

"Pukhtim andishha salha k'az daur-i-sipihr
Kar-i-ma akhir chunin ya anchunan khwahad shudan
Ya bar in manwal ganj wa sim wa zar khwahim yaft
Ya dar an iqlim-i-ma rawan khwahad shudan
'Aqibat ma'lum shud k'inha khiyale bish nist
Har chi khwahad Hakim-i-mutlaq haman khwahad shudan."
ANWAR-I-SUHEILI.

"Long years we schemed that in time's onward course,
Or thus or thus should be the issue. Then
Our rule in such a region should have force,
Or gold or silver treasures meet our ken,
At length we learned that this was idle thought,
God's will alone is to existence brought." EASTWICK.

"Pulad parha'im ahan rubast 'ishqat
Asl-i-hama talab tu, dar khud talab na didam."
DIWAN-I-SHAMS-I-TABRIZ.

"We are pieces of steel, and Thy love is the magnet,
Thou art the source of all inspiration, in myself I have seen none."
(NICHOLSON).

"Pumba'e wiswas birun kun za gush
Ta ba gushat ayad az gardun kharush
Ta kuni fahm an mu 'ammahash ra
Ta kuni idrak ramz fash ra." JALALUDDIN RUMI.

"Take the cotton of evil suggestions from the mind's ear,
That the heavenly voice from above may enter it,
That you may understand that riddle of His,
That you may be cognisant of that open secret." WHINFIELD.

"Pur khun za firaqat jigare nist ki nist,
Shida-e-tu sahibnazare nist ki nist
Ba anki nadari sar-i-sauda-e-kas
Sauda-e-tu dar hich sare nist ki nist." OMAR KHAYYAM.

"No heart is there but bleeds when torn from Thee,
No sight so clear but craves Thy face to see,
And though perchance Thou carest not for them,
No soul is there but pines with care for Thee."
(WHINFIELD).

"Pur kun zi bada jam damadam bi gush-i-hush
Bishnau az u hikayat-i-Jamshid wa Kaikubad
Hafiz, garat zi pand-i-hakiman malalatast
Kutah kunam qissa, ki umarat daraz bad." HAFIZ.

"Fill up thy bowl with wine, and then to reason's ear let come,
The legend which its flood suggests of Kaikubad and Jam,
If counsel, Hafiz, from the wise to thee seem dry and drear,
At once I'll make my story short,—right long thy life be here!"
BICKNELL.

"Pur mi-nashawad kasa'e sarha za hawas
Har kasa ki sar-nigun buwad pur na shawad." AKHLAQ-I-JALALI.

"What stream could fill the skull with what it craves,
That tilted ewer where nought abides that enters?"
THOMPSON.

"Pursidam az tabibe ahwal-i-dust, gufta
'Fi qurbiha azabun, fi b'udiha 'ssalama'
Bad-i-saba zi maham nagah niqab bardasht
Ka' shshamsi fi 'dhdhuha tatlu'u mina 'lghamama." HAFIZ.

"I asked how fared she; the physician spake
'Afar from her is health, but near her ache,'
The east wind from my moon removed her veil,
At morn shone forth the sun from vapours pale."
BICKNELL.

"Pursi tam'a-ra 'K'at pidar kist?'
Bi guyad 'Shub 'dar iqdar ilahi'
Wagar gui ki 'Karat chist?' guyad
'Bi mihnatha'e hirman umr kahi."

[Jami, Baharistan, chap. ii.

"If thou askest covetousness 'Who is thy father?'
It says 'Doubt in the divine powers,'
And if thou askest 'What is thy business?' it replies
'To grieve over the disappointments of life.'" [Rehatsek.

"Puzband wiswasa ishq ast wa bas
Warna kai wiswasra bastast kas?
Ashiqe shu, shahid khubi bi ju
Saiad murghabi hame'kun ju ba ju
Kai bari z'an ab abatra burd?
Kai kuni z'an fahm ki fahmat khurd?
Ghair in ma'qulaha, ma'qulaha
Yabi andar 'ishq ba far wa baha
Ghair in aql-i-tu Haqq ra aqlahast
Ki badan tadbir asbab shumast."

[Jalaluddin Rumi.

"Love is a perfect muzzle of evil suggestions:
Without love who ever succeeded in stopping them?
Be a lover and seek that fair beauty,
Hunt for that waterfowl in every stream!
How can you get water from that which cuts it off,
How gain understanding from what destroys understanding,
Apart from principles of reason are other principles
Of light and great price to be gained by love of God,
Besides this reason of yours God has other reasons
Which will procure for you heavenly nourishment."

[Whinfield.

"Qabil-i-amr dini qail shawi
Wasl jui bad az an wasil shawi
S'ai shukr-i-ni'amat qudrat buwad
Jabr tawangar an niamat buwad."

[Jalaluddin Rumi.

"Accept His command and you will be able to execute it.
Seek union with Him and you will find yourselves united.
Exertion is giving thanks for God's blessings,
Think ye that your fatalism gives such thanks?" Whinfield.

"Qabra Ma'anin 'anta 'awwalu hufratin mina 'lardhi khuttat fi 'ssamahati madhja'a
Wa ya qabra Ma'anin kaifa waraita judahu wa qad kana minhu 'lbarru wa 'lbahru mutra'a
Bala qad was'ita 'ljuda, wa 'ljudu mayyitun wa lau kana hayyan dhiqta hatta tasadda'a
Fatan 'aisha fi m'arufihi b'ada mautihi kama kana b'ada 'ssaili majrahu marta'a."

Husain ibn Mutair.

"Within that cell, within that heap,
Friendship and truth and honour sleep,
Beneficence that used to clasp
The world within her ample grasp
There rests entombed, of thought bereft
For were one conscious atom left,
'Twould yearn new blessings to display,
Burst from the grave and seek the day.
But though in dust thy relics lie,
Thy virtues, Mano ne'er shall die,
Though Nile's full stream be seen no more
That spread his waves from shore to shore,
Still in the verdure of the plain
His vivifying smiles remain." J. D. CARLYLE.

"Qad aflaha 'l'muminuna 'lladhina hum fi salatihim khashi'un w'alladhina hum 'ani 'l llaghwi mu'ridhun wa 'lladhina hum li 'zzati failun wa 'lladhina hum lifurujihim hafidhun." KORAN, chap. 23.

"Now are the true believers happy; who humble themselves in their prayer, and who eschew all vain discourse, and who are doers of alms-deeds, and who keep themselves from any women except their wives."

"Qadam bayad andar tariqat, na dam,
Ki asli na darad dam bi qadam." BOSTAN OF S'ADI, chap. 1.

"In religion the foot of action is necessary, not the breath of words
Because, breath without action has no real essence." (CLARKE).

"Qad dabba habbuka fi 'lashya ajm'iha
Ma fi'l wujudi siwa man shaqqahu 'shshahnu." AKHLAQ-I-JALALI.

"Through all this busy world Thy love doth creep,
Yes, nothing is but this sweet pain doth rend it."
THOMPSON.

"Qaddim alkhuruj qabl alwuluj." GULISTAN Preface.

"Try the egress before you enter." EASTWICK.

"Qadr-i-afiyat kase danad ki ba musibat giriftar ayad."
GULISTAN, chap. 1.

"A person who is overtaken by calamity learns to value a state of freedom from ill." (EASTWICK).

"Qad raj'ana min jihadi 'l'asghar im
Ya nabi andar jihad-i-akbar im
Quwat az Haqq khaham wa taufiq-i-laf
Ta ba suzan bar kunam kuh-i-Qaf." JALALUDDIN RUMI.

" We've done with outer warfare, lesser as it is,
And as the Prophet, wage the greater warfare, his ;
We put our trust in God, from Him we ask for aid,
With His assistance faith can move a mountain staid."

REDHOUSE.

" Qadri majmu'a gul murgh-i-sahar danad wa bas
Ki nar har ku waraqi khwanad ma'na danist
Ey ki az daftar-i-aql ayat-i-'ishq amuzi,
Tarsam in nuqta batahqiq nadani danist." HAFIZ ODE, 66.

" None but the bird interprets well the volume of the rose,
Not every reader of a leaf its latent import knows,
Oh thou who fain in reason's book the text of love would see,
True knowledge of this subtlety is not I fear for thee."

BICKNELL.

" Qad yaslamu 'lmutmasu min hufratin
Wa yaqa'u fiha 'lbasiru 'nnaziru
Wa yaslamu 'ljahilu min lafzatin
Wa yahlaku fiha 'lalimu 'lmahiru
Wa yaisaru 'lmuminu fi rizqihi
Wa yurzaqu 'lkafiru w'alfajiru." ALIF LAILA WA LAILA.

" The blind hath 'scaped a gaping pit
In which the broad-eyed seer hath stumbled,
The dolt hath 'scaped a quirk of wit
By which the skilful sage was humbled ;
The faithful pine for daily bread,
The heathen and the sot is fed." TORRENS.

" Qadru 'rrajuli 'ala qadri himmatihi." ARABIC PROVERB.

" The dignity of a man depends on the height of his aspiration."

" Qafya andisham wa dildar-i-man
Guyadam m'andish juz didar-i-man
Khush nishin ey qafya andish-i-man
Qafya daulat tu'i dar pish-i-man
Harf chi bud ta tu andishi az an?
Harf chi bud, khar diwar razan
Harf wa sut guftra barham zanam
Ta ki bi in hirsa ba tu dam zanam." JALALUDDIN RUMI.

" Of rhymes do I dream ? 'Tis my love orders me
Of love still to dream ; swain devoted to be,
'Thyself make thou happy. Rhymes leave now alone
The rhyme I seek thou art. I love thee my own.
What's rhyme that thou turnest thy thoughts thitherward,
Mere bramble on wall, hedging round our vineyard,
I care not for words, for asseverations,
My time if I pass in these sweet delusions." REDHOUSE.

"Qala Abuqratu rahima-hu 'llahu 'l'umru qasirun wa 'ssina'atu tawilatun w'al waqtu dhaiyiqun wa 'ttajribatu khatirun wa 'lqaza'u 'asirun."

"Hippocrates, may God have compassion on him, said, 'Life is short, art is long, time is narrow, experience dangerous, judgment difficult."

"Qalam batalkhi shirini, ey pisar, raftast
Agar tursh nishini, qaza chi gham darad." ANWAR-I-SUHEILI.

"Bitter and sweet the Pen has traced, my son,
What does fate reck, though thou look sourly on?"
EASTWICK.

"Qalb miguyad za nakhwat har damam
'Ey zar khalis man az tu kai kamam;'
Zar hamaguyad 'Bale, ey khwaja tash,
Lek miayad mahakk, amada bash!'" JALALUDDIN RUMI.

"The base coin says to me with pride every moment,
'O pure gold, how am I inferior to you?'
The gold replies, 'Even so, O comrade;
But the touchstone is at hand; be ready to meet it!'"
(WHINFIELD).

"Qalbu 'lmumini baitu 'llahi." SAYING OF MUHAMMAD.

"The heart of the believer is the house of God."

"Qalbu 'l'mumini baina 'ssaba'ini min 'asabi 'rrahman yaqlubuhu haitha yasha'u." SAYING OF MUHAMMAD.

"The heart of the believer is between two fingers of the Merciful. He turneth it whithersoever He pleases."

"Qalla mani 'stahadafa linnadhali fa khalasa mina 'ddai l'udhal, au astathara naq'a 'l'imtihani falam yuqdha b'ulimtihani."
MAQAMAT OF HARIRI.

"Rare is he who exposes himself to the conflict and then escapes the mortal hurt, or who stirs up the dust of trial and then catches not the note of contempt." (CHENERY).

"Qamarist ru namuda, pur-i-nur bar kushuda,
Dil wa chashm wam bistan za kase agar na dari."
DIWAN-I-SHAMS-I-TABRIZ.

"The moon has revealed her face, and opened her radiant wings,
Borrow a soul and eyes from some one, if you have them not."
(NICHOLSON).

"Qarar bar kaf-i-azadagan na girad mal
Na sabr dar dil-i-'ashiq na ab dar ghirbal." GULISTAN, chap. I.

" Money abides not in the palm of those who careless live,
Nor patience in the lover's heart, nor water in the sieve."
(EASTWICK).

'Q'ar chi bi-gurizad har k'u aqilast
Z'anki dar khilwat safahae dilast
Zulmat chi bih ki zulmathae khalq
Mi-gurizad aqil az ghaugha'e khalq." ANWAR-I-SUHEILI.

" Why do the wise to the lone cavern fly?
'Tis that, alone, they find tranquillity.
Since darkness better is than man's dark deeds,
The wise man from the bustling mart recedes."
(EASTWICK).

"Qarz ast f'ilha'e badat pish ruzgar
Dar har kudam daur ki khwahad ada kunad." DABISTAN.

" Thy evil deeds are a debt ever in the presence of fortune,
Which must be repaid in whatever age she makes the demand."
SHEA.

"Qat'a suhbat kardan az yaran suri khushtar ast
K'az huzur namuwafiq bi-huzuri bihtar ast;
Hamdame k'az suhbatash khurram na gardad khatirat
Az chunin hamdam ba sad farsang duri khushtar ast."
ANWAR-I-SUHEILI.

" From fellowship of seeming friends 'twere better far to part,
Absence is better than with one thou lovest not to stay,
A comrade whose society delighteth not thy heart,
'Twere best from him a hundred leagues to be removed away."
EASTWICK.

"Qatilu fi sabili 'llahi w'alamu anna 'llaha sami'un 'alim."
KORAN, chap. 2.

" Fight in the cause of God and know that God is He who knoweth, heareth." (RODWELL).

"Qatra bagrist ki 'az bahr judayim hama'
Bahr bar qatra bakhandid ki 'mayim hama,'
Dar haqiqat digare nist khudayim hama
Lek az gardish-i-yak nuqta judayim hama." OMAR KHAYYAM.

" The drop wept for his severance from the sea,
But the sea smiled for 'I am all' said he;
Yea God is all in all, there's none beside
But one point circling seems diversity." (WHINFIELD).

"Qatra'e dil ra yake gauhar fatad
K'an gardunha wa daryaha nadad." JALALUDDIN RUMI.

" God drops into the heart a single pearl-drop
Which is not bestowed on oceans or skies." WHINFIELD.

"Qaulun m'arufun wa maghfiratun khairun min sadaqatin yatba'uha 'adhan wa 'llahu ghaniyun halim." KORAN, chap. 2.

"A kind speech and forgiveness is better than alms followed by injury. And God is Rich, Clement." RODWELL.

"Qaume mutafakkarand dar mazhab wa din
Jam'ae mutahaiyyarand dar shakk wa yaqin,
Nagah manadi bar ayad za kamin
K'ey bikhabaran rah na an ast wa na in." OMAR KHAYYAM.

"Some look for truth in creeds and forms and rules,
Some grope for doubts or dogmas in the schools;
But from behind the veil a voice proclaims,
'Your road lies neither here or there, O fools!'"
WHINFIELD.

"Qaume za guzaf dar gharur uftadand
Wa andar talab-i-hur wa qusur uftadand,
Ma'lum shawad chu pardaha bardarand
K'az kue tu dur wa dur wa dur uftadand." OMAR KHAYYAM.

"Some, filled with overweening fantasy,
Houris in Paradise expect to see;
But, when the veil is lifted, they will find
How far they are from Thee, how far from Thee."
WHINFIELD.

"Qaza daste ast panj angusht darad
Chu khwahad az kase kame bararad,
Du bar chashmash nihad, digar du bar gush
Yake bar lab nihad, guyad ki 'khamush!'" KASIM AL ANWAR.

"Fate is a hand that exercises its five fingers on its victim. Two are placed on the eyes, two upon the ears, and one upon the lips, saying, "Be for ever silent." (OUSELEY).

"Qaza digar na shawad war hazar nala wa ah
Bashukr ya bashikayat ayad az dihane;
Firishta ki wakil ast bar khazain-i-bad
Chi gham khurad ki bimirad chiragh-i-bewa zane."
GULISTAN, chap. 8.

"Fate is not altered by a thousand sighs,
Complain or render thanks,—arrive it will:
The angel at whose bidding winds arise
Cares little for the widow's lamp, if still
It burns, or by the storm extinguished dies."
(EASTWICK).

"Qazi ar ba ma nishinad bar fishanad dast ra
Muhtahsib gar mai khurad, ma'zur darad mastra."
GULISTAN, chap. 2.

" E'en the Qazi * would applaud us, could he of our party be,
Thou Muhtahsib † quaff the wine cup and thou wilt the drunkard free."
(EASTWICK).

" Qifa nabki min zikra habibin wa manzili
Bi-siqti 'l-liwa baina' ddakhuli wa haumali
Fatudhiha fa'l maqrati lam ya'fu rasmuha
Lima nasajatha min junubin wa shamali." AMR-UL-KAIS.

" Stay ! let us weep at the remembrance of our beloved, at the sight of the station where her tent was raised by the edge of yon bending sands between Dahul and Haumel,
Tudah and Mikra ; a station the marks of which are not wholly effaced, though the south wind and the north have woven the twisted sand."
SIR W. JONES.

" Qifi 'lqadhiyyatin fihi hatta tajtali
Wasfayihi fi hala radhahu wa batshihi
Wa yabina khullabu barqihi min sidqihi
Li shshaimin wa wabluhu min tashshihi
Fahunaka in tara ma yashinu fawarihi
Karaman wa'in tara ma yazinu fa' fshihi."
MAQAMAT OF HARIRI, chap. 22.

" Stay thy judgment on him until thou hast had a view of his two characters in his two conditions of content and anger ;
And until his deceiving flash be distinguished from his truthful one by those who watch it, and his flood from his light rain,
And then if thou perceive what dishonours him, hide it generously, but if thou see what becomes him, publish it." CHENERY.

" Qila fi ma ghabara mina 'zzamani, 'inda 'l'imtihani yukramu 'rrajulu 'au yuhanu." MAQAMAT OF HARIRI, chap. 2.

" It was said aforetime that by trial is a man honoured or contemned."
CHENERY.

" Qil'adare k'az kinar-i-mamlukat,
Dur az sultan wa saya sultanat ;
Pas darad qil'a ra az dushmanan,
Qil'a nafarushad bamal bigiran ;
Ghaib az shah dar kinar saghraha,
Hamchu hazir u, nigahdarad wafa.
Nizd-i-Shah bihtar buwad az digaran,
Ki bakhidmat hazirand wa janfishan ;
Ta'at wa iman kunun mahmud shud,
B'ad marg andar 'ayan mardud shud." JALALUDDIN RUMI.

* Judge. † Police Inspector.

"The warden of a castle on the marches laid,
Far from his sovereign, distant from much-needed aid,
Defends his post with valour from beleaguering foe,
Disdains to be bought over, scorns the tempter's moe,
His station's on a frontier, no eye sees him act
To duty true, he honestly fulfils his pact.
Then in his monarch's presence honours due he gains,
Above the brave men fighting in the royal trains,
Man's faith and piety *on earth* are prized of God,
But after death professed, less value have than clod."
(REDHOUSE).

"Qila l'Iflatuna 'ma huwa 'shshaiu 'lladhi la yahsunu an yuqala wa in kana haqqan' qala madhu 'linsani nafsahu." AL IBSHAIHI.

"Plato was asked 'What is that thing the utterance of which is unpleasing though it be true." He replied, 'Self-praise.'"

"Qimat-i-durr giranmaya chi danand awamm
Hafiza, gauhar-i-yakdana madih juz ba khawas." HAFIZ.

"The value of the precious pearl what know the people?
O Hafiz, give not the precious pearl save to the noble."
CLARKE.

"Qina'at kun, ai nafs, bar andake,
Ki sultan wa darwish bini eke
Chara pish khusrau bikhwahish rawi
Chu yak su nihadi tam'a, khusrau'i." BOSTAN OF S'ADI, chap. 6.

"Oh soul! be content with a little,
That thou may'st consider the sultan and dervish as one;
Why goest thou before the king with entreaty,
When thou placest avarice aside, thou art a king." (CLARKE).

"Qina'at tawangar kunad mard ra
Khabar kun haris jahangard ra;
Khudara na danist wa ta'at na kard,
Ki bar bakht wa ruzi qina'at na kard." ANWAR-I-SUHEILI.

"Contentment makes man wealthy. Tell it then
To the unsatisfied and world-wandering men;
They ne'er knew God, nor paid Him worship due,
Since with their lot they no contentment knew."
EASTWICK.

"Qismat za raft za azal karda and
Chand pai rizq paragandagi?
Faida'e zindagiat bandagist
Sar makash az qaida'e bandagi." JAMI, BEHARISTAN, chap. 1.

" Thy share has been allotted to thee from all eternity,
How long wilt thou distress thyself for a livelihood?
The object of thy existence is service,
Turn not thy head away from the laws of service."

REHATSEK.

" Qissatu 'l'ishqi la infisama laha
Fusimat hahuna lisanu maqal." HAFIZ.

" He who has loved relates an endless tale,
Here the most eloquent of tongue must fail."

BICKNELL.

" Qiyamat kase bini andar bihisht
Ki m'ana talab kard wa dawa bihisht
Ba mana tawan kard dawa durust
Dam-i-bi qadam takiyagah ast sust." BOSTAN OF S'ADI.

" At the Resurrection thou seest in Paradise that one
Who sought truth and let go pretension;
By truth one can make a proper claim,
Breath without action is a slothful resting-place."

(CLARKE).

" Qiyamat ki nikan ba 'ala rasand
Za q'ar-i-thara bar thurayya rasand;
Dar an ruz k'az f'il pursand wa qaul
Ulu 'l'azm ra tan bilarzad za haul.
Ba jae ki dahshat khurdand ambiya
Tu 'uzr-i-gunah ra chi dari biya?" BOSTAN OF S'ADI, chap. 9.

" On the Resurrection Day when the good attain to the highest dignity,
They rise from the bottom of the grave-ashes to the Pleiades,
On that day when they ask of deeds and words,
The bodies of the lords of resolution (the prophets) will tremble from fear,
In the place where the prophets suffer fear,
Come—what excuse for sin hast thou?" CLARKE.

" Qiyamat ruz-i-'arz-i-akbar ast
Arz an khwahad ki ba zeb zafar ast;
Har ki chun Hindu bad wa sauda'st
Ruz arzash naubat ruswai ast
Barg yak gul chun na darad khar-i-u
Shud baharan dushman-i-asrar-i-u." JALALUDDIN RUMI.

" The day of judgment is the day of the great review,
Whoso is fair and enlightened longs for that review;
Whoso like a Hindoo is black with sin,
The day of review will sound the knell of his disgrace,
If his thorn puts not forth a single rose-bud
The spring in disclosing him is his foe." WHINFIELD.

‘ Qiyas az halat-i-insani ma-kun
Manzil andar jaur wa dar ihsan ma-kun
Jaur wa ihsan, ranj wa shadi, hadis ast
Hadisan mirand wa haqq shan waris ast.” JALALUUDIN RUMI

“ Argue not from the condition of common men,
Stumble not at severity and mercy ;
For mercy and severity, joy and sorrow are transient
And transient things die ; God is heir of all.” WHINFIELD.

“ Qufi nih bar khalq wa pinhan kun kalid.” JALALUDDIN RUMI.

“ Place a padlock on your throat and hide the key.”

“ Qul ara‘aitum ‘in ahlakani ’llahu wa man ma‘i au rahimana faman yujiru ’lkafirina min adhabin alim.” KORAN, chap.

“ Say : What think ye? Whether God destroy me or not and those who follow me, or whether He have mercy on us, yet who will protect the unbelievers from a woeful torment?” RODWELL.

“ Qul, eyyu shai’an akbaru shahadatan quli ’llahu shahidun baini wa bainakum wa uhia ilayya hadha ’lquranu li undhirukum bihi wa man balagha ’a’innakum litashaduna ’anna ma‘a ’llahi alihatan ukhra qul la ashhadu qul ‘innama huwa ‘illahun wahidun, wa ‘innani bariyun mimma tushrikun.” KORAN, chap. 6.

“ Say : ‘ What thing is the strongest in bearing testimony?’ Say ‘ God, He is witness between me and you, and this Koran was revealed unto me that I should admonish you thereby and also those unto whom it shall reach. Do you really profess that there are other gods together with God.’ Say ‘ I do not profess this.’ Say ‘ Verily He is one God and I am guiltless of what ye associate with Him.’ ” (SALE).

“ Qul ‘inni la ’amliku lakum dharran wa la rashadan, qul‘inni lan yujirani mina ’llahi ahadun wa lan ’ajida min dunihi multahidan.” KORAN, chap. 72.

“ Say : ‘ No power have I for your hurt or benefit.’ Say ‘ Verily none can protect me against God, neither shall I find any refuge beside Him.” RODWELL.

“ Qul lilladhi basurufi ’ddhari ayyarana
Hal ‘anada ’ddharu illa man lahu khataru
Ama tara ’rriha in habbat ‘awasifuha
Falaitha t‘asifu illa ma huwa shshajaru
Wa ma tara ’lbahra t‘alu fauqahu jiyafun
Wa tastaqirru ba qasa q‘arihi dduraru.” ALIF LAILA WA LAILA

"Go ask of him who jeers us when fortune does her worst,
Whom doth fortune most oppose, but him she favours first?
See'st not the sweeping tempest sweep gustily along,
Yet roughly blow about that bough that stately is and strong,
See'st not the refluent ocean bear carrion on its tide,
While pearls beneath its wavy flow fixed in the deep abide?"
TORRENS.

"**Qul liman qad shakahu zumbuhu**
Halakta ya miskinu au tantaqish
F'akhlisi 'ttaubata tatmis biha
Mina 'lkhataya 'ssaudi ma qad nuqish
Wa haka k'asa 'nnushi fa'shrab wa jud
Bi 'fadhlati 'lk'asi 'ala man 'atish." MAQAMAT OF HARIRI, chap. 49.

"Say to him whom the thorn of his sin stings, 'Pluck out the thorn, poor brother, else thou art lost,
Wipe out with sincere repentance any writ that black misdeeds have left on thy book of deeds,
This cup of counsel drink of it, and bestow on one athirst that which remains in the cup." STEINGASS.

"**Qul liman yahmilu hamman**
Inna hamma la yudumu
Mithlu ma tafna 'lmasarata
Hakadha tafna 'lhumumu." ALIF LAILA WA LAILA.

"Go say to him borne down by woe
That not for aye will grief endure;
For like as joy its end must know,
E'en so the end will sorrow cure." TORRENS.

"**Qul, man yarzuqukum mina 'ssama'i w'al 'ardhi 'amman yamliku 'ssama' wa 'l'absara wa man yukhriju 'lhayya mina 'lmayyiti wa yukhriju 'lmayyita mina 'lhayyi wa man yudabbiru 'l'amra fasayaquluna 'llahu faqul 'afala tattaqun."** KORAN, chap. 10.

"Say, 'Who provideth you food from heaven and earth? or who hath the absolute power over the hearing and the sight? and who bringeth forth the living from the dead, and bringeth forth the dead from the living, and who go verneth all things?' They will surely answer 'God.' Say, 'Will ye not therefore fear Him?'" (SALE).

"**Qulubu 'lahrari qabur 'alasrari."** ARABIC PROVERB.

"The hearts of the noble are the graves of secrets."

"**Qulu liman nawama 'layyamu lahu ramat,**
Kum aq'adat na'ibatu 'ddhari kam qamat;
In kunta nimta fa'ainu 'llahi ma namat
Liman safa 'lwaqtu wa 'ddunya liman damat."
ALIF LAILA WA LAILA.

" Say ye to him that lies inert, the days of time
Shoot forth their arrows on thee. Oh! how many
Hath fortune set upright, how many hath she
Cast down. Though thou be sleeping, dull and heedless,
Surely the eye of God is ever wakeful.
To whom hath time brought peace of mind? who is there
The world hath e'er stood fast with?" TORRENS.

" Quran ba sar-i-zaban ast wa zar darmiyan-i-jan."
GULISTAN, chap. 6.

" The Quran is on the tip of his tongue, and the gold is in the centre of his heart." (EASTWICK).

" Quranu hudda 'li 'nnasi wa bayyanatin mina 'l'huda wa 'lfurqani." KORAN, chap. 2.

" The Koran a direction unto men and declarations of direction, and the distinction between good and evil." (SALE).

" Quran ki bahin kalam khwanand ura
Ki gah na bar dawam khwanand ura
Dar khatt pujala ayate rushan hast,
K'andar hama ja mudam khwanand ura." OMAR KHAYYAM.

" Men say the Quran holds all heavenly lore,
But on its pages seldom care to pour,
The lucid lines engraven on the bowl,
That is the text they dwell on evermore."
(WHINFIELD).

" Qurb-i-awazash gawahi mi-dihad
K'in dam nazdik az yare jihad
Lazzat-i-awaz khwishawand niz
Shud gawah bar sidq an yar aziz
Pish zirak k'andarunash nurha'st
Ain in awaz mana bud rast." JALALUDDIN RUMI.

" The nearness of the voice proves to such an one
That the voice proceeds from a friend who is near,
The sweetness of the kinsman's voice too, O beloved,
Proves the veracity of that kinsman,
To the wise whose hearts are enlightened
The mere sound of that voice proves its truth."
WHINFIELD.

" Qurb ruhani agar hast miyan-i-man wa dust
Chi tafawut kunad agar b'ud makane bashad?" ANWAR-I-SUHEILI.

" Am I united with my friend in heart,
What matters if our place be wide apart?" EASTWICK.

"Qurratu 'l'aini man an mewa'e dil yadash bad
Ki khud asan bishud wa kar-i-mara mushkil kard
Sarban, bar-i-man uftad, khuda ra madadi
Ki ummid-i-karamam hamrah-i-in mahmil kard
Ah, wa faryad ki az chashm-i-hasud-i-mah-i-charkh
Dar lahd mah-i-kaman abru'e man manzil kard." HAFIZ.

"My eyes' bright light, my heart's sweet fruit was he; be unforgot
That he who passed so lightly hence made burdensome my lot.
Driver! my camel-pack has fallen! Give help for God's dear sake,
I looked for kindness when I chose this litter's course to take,
Alas! that from the high sphere's moon which envious glanced below,
The sepulchre contains my moon whose eyebrows were a bow."
BICKNELL.

"Qut imani dar in zindan kam ast,
Wa an chi hast az qasd in sag dar khamast;
Az namaz wa saum wa sad bicharagi
Qut zauq ayad bar way yak bargi;
Astaiiz Allah min Shaitanihi
Qad halakna ah! min taghianihi." JALALUDDIN RUMI.

"In this prison the food of true faith is scarce,
And by the tricks of this dog what there is, is lost,
In spite of prayers and fasts and endless pains
Our food is altogether devoured by him,
Let us seek refuge with Allah from Satan,
Alas! we are perishing from his insolence." (WHINFIELD).

"Quwat-i-dana hama az khun-i-jigar mi-binam
Ablahanra hama sharbat zi gulabast wa shakar
Asp-i-tazi shuda majruh ba zir-i-palan
Tauq-i-zarrin hama dar gardan-i-khar mi-binam
Pand-i-Hafiz bishnau, khwaja birau, niki kun
Ki man in pand bih az ganj-i-gauhar mi-binam." HAFIZ.

"Nought save his own heart's blood the food of the wise—I see
Sherbets of sugar and rose the world to the fool supplies,
Galled by the pack-saddle's weight the Arab's proud steed grows old,
Yet always the ass's neck encircled with gold I see,
Master, go forth and do good! The counsel of Hafiz prize,
For better than treasured pearl this counsel so wise I see."
BICKNELL.

"Ra'aitu 'lmanaya khabta 'ashwa man tusib
Tumithu wa man tukhti yu'ammar fayahrami
Wa man haba 'asbaba 'lmanaya, yanalnahu
Wa'in yarqa 'asbaba 'ssama'i bissulami." MU'ALLAKAH OF ZUHAIR.

"I have seen the Dooms trample men as a blind beast at random treads,
Whom they smote he died; whom they missed, he lived to strengthless eld,
Who trembles before the Dooms, yea him they shall surely seize,
Albeit he set in his dread a ladder to climb the sky." C. J. LYALL.

"Rabbina 'afrigh 'aleina sabran wa thabbit 'aqdamana."

KORAN, chap. 2.

"O our Lord, pour upon us steadfastness and set our feet firm."

RODWELL.

"Raftam sue khatira wa bagristam ba zar
Az hijar dustan ki asir fana shudand;
Ishan kuja shudand, chu guftam, khatira ham
Dad az sada jawab ki 'ishan kuja shudand?'" AMIR KHUSRU.

"I went to the cemetery and wept bitterly for the absence of friends, now the captives of non-existence. 'Where are they?' said I, in sadness, 'those dear friends of my heart?' When a voice from the graves softly repeated 'Where are they?'" (OUSELEY).

"Raftam u burdam dagh-i-tu dar dil
Wadi bi-wadi, manzil bi manzil."

"I journed on bearing the brand of thy grief in my heart,
From valley to valley, from stage to stage." (E. G. BROWNE).

"Raftand wa za raftagan yaki na amad baz
Ta ba tu biguyad sukhan az parda-e-raz
Karat za niyaz mikushayad na namaz
Bazicha buad namaz bi sidq wa niyaz." OMAR KHAYYAM.

"They pass away and none is seen returning,
To teach that other world's recondite learning,
'Twill not be shown for dull mechanic prayers,
For prayer is nought without true heartfelt yearning."

(WHINFIELD).

"Rahae mukhtalif asan shud ast
Har yaki ra millate chun jan shud ast;
Gar muyassar kardan haqq rah budi
Har Jahud wa Gabar az u agah budi." JALALUDDIN RUMI.

"Ah, how many diverse roads are pointed out
And each followed by some sect for dear life,
If the right road were easily obtainable
Every Jew and Gueber would have hit on it."

(WHINFIELD).

"Rah-i-nik mardan azada gir
Chu istada'i dast-i-uftada gir." ANWAR-I-SUHEILI.

"No barrier to the good man's path oppose,
And, if thou standest, raise thy fallen foes."

EASTWICK.

"Rahm bar Isa kun wa bar khar ma kun
Taba'ra bar aql-i-khud sarwar ma kun
An khar-i-Isa mizaj-i-dil girift
Dar maqam-i-aqilan manzil girift
Gar za Isa gashta'i ranjur dil
Ham az u sihhat rasad, ura ma hil." JALALUDDIN RUMI.

"Pity keep for Jesus, pity not the ass,*
Let not fleshly impulse intellect surpass;
If an ass could somewhat catch of Jesus' mind,
Ranked among the sages he his place would find,
Though because of Jesus you may walk in woe,
Still from Him comes healing; never let Him go."

"**Ra'iz ki tausin ra kunad ram**
Kunad ahistagi ba kara kham
Ba tundi tausin az sar tund gardad
Wa gar kundi numa'i kund gardad." ANWAR-I-SUHEILI.

"Each horse-tamer who would vanquish the unbroken fiery steed,
Must the young colt first with kindness and with gentle measures lead,
Fury will but stir the courser to more headlong heat; and so
From the rider's want of spirit steeds will dull and sluggish grow."
(EASTWICK).

"**Rakhte ki dashtim bayaghma baburd 'ishq**
Az sud wa az ziyan wa za bazar farighim."
DIWAN-I-SHAMS-I-TABRIZ.

"Love carried off as plunder the chattels which we possessed,
We are independent of profit and loss and market."
(NICHOLSON).

"**Rang-i-tazwir pish-i-ma na buwad**
Shir-i-surkham wa afa'i siyaham." HAFIZ ODE, 418.

"The colour of deceit I wholly lack,
I am a lion red or serpent black." BICKNELL.

"**Ranj wa ghamra haqq pai an afrid**
Ta badin zidd khushdili ayad padid,
Pas nihaniha bazidd paida shawad
Chunki haqqra nist zidd pinhan buwad;
Nur-i-haqqra nist ziddi dar wujud
Ta ba zidd-i-ura tawan paida namud,
La jurm 'absarana la tudrikuhu,'
Wa 'hu yudrik' bin tu az Musa wa kuh." JALALUDDIN RUMI.

"God created pain and grief for this purpose,
To wit, to manifest happiness by its opposites.
Hidden things are manifested by their opposites,
But as God has no opposite, He remains hidden,
God's light has no opposite in the range of creation
Whereby it may be manifested to view,
Perforce 'Our eyes see Him not, though He sees us,'
Behold this in the case of Moses and Mount Sinai."
(WHINFIELD).

* i.e., the body.

" Raq'a dukhtan bih wa ilzam-i-kunj-i-sabr
K'az bahr-i-jama raq'a ba khwajagan nawisht
Haqqan ki ba 'uqubat-i-duzakh barabar ast
Raftan bapae marde hamsaya dar bihisht." GULISTAN, chap. 3.

" Better to suffer and sew patch over patch
Than begging letters to the rich to write,
Truly it doth hell's torments fairly match
To mount by others to celestial light." (EASTWICK).

" Rasad az kaman-i-pinhan shab wa ruz tir-i-parran
Bispar jan-i-shirin, chi kuni, sipar na dari."
DIWAN-I-SHAMS-I-TABRIZ.

" Night and day comes a winged arrow from the hidden bow,
Yield up your sweet life; what can you do? you have no shield."
NICHOLSON.

" Rasm buzurgan buwad insaf kar
Kar khasan nist bajuz kha wa khar." ANWAR-I-SUHEILI.

" The great show equity in all they do
While base men torture and are tortured too."
EASTWICK.

" Rasti mujib-i-razai khudast
Kas na didam ki gum shud az rah-i-rast." GULISTAN, chap. 1.

" God favours those who follow the right way,
From a straight road I ne'er saw mortal stray."
(EASTWICK).

" Rasu malika wa hia 'rruhun qad salimat
La ta'asfan lishaiin ba'daha zahaba." ZOHEIR.

" Thou hast thy life, thy chiefest treasure, still
Grieve not if aught beside be gone and past." (PALMER).

" Rawan gar farughe paziraft az u
Za khud raft wa bi hush manam guft az u
Za mihr u nawazish kunad banda ra
Ki bardashtan shayad afganda ra
Gadara tawangar kunad mihr-i-u
Jahan partau'e az khur chihra'e u
Mar u ra juz u kas niyarad situd
Ki u dar ni ayad ba guft wa shanud." JAM-I-KAI KHUSRO.

" If the spirit receives illumination from Him
It becomes beside itself and its speech is 'I am without intellect,'
Through love He confers bounties on His servants
As it is proper to raise up the fallen,
His love renders the mendicant a man of power,
The world is but a ray emanating from the sun of His face,
None but He can duly praise Himself
As He cannot become the object of speech or hearing." (SHEA).

"Rau, ki tu'i shifta'e ruzgar
Yak na kuni baz numai hazar." NIZAMI.

"Go, for thou art beguiled by fortune; thou performest not one deed, nevertheless thou displayest a thousand." ASIATIC MISCELLANY.

"Rawan-i-khufta agar danadi ki dar khwabast
Az an chi didi na khush shudi wa na ranjur."
DIWAN-I-SHAMS-I-TABRIZ.

"If the sleeping spirit knew itself to be asleep,
Whatever it might see, it would feel neither joy nor sorrow."
(NICHOLSON).

"Ra'yat chu bikh ast wa sultan darakht
Darakht ey pisar bashad az bikh sakht." BOSTAN OF S'ADI.

"The people are the root and the king is the tree that grows from it; and the tree, O my son, derives its strength from the root."
SIR W. JONES.

"Raz ba dil guftam wa bisyar khun khurdam az u
Kashki danistame awwal ki hamdam yaftan nist."
ANWAR-I-SUHEILI.

"I told the secret which my heart had nursed,
Full sore it made me weep;
Would that my simple heart had known at first
None can a secret keep." EASTWICK.

"Raz juz ba razdan ambaz nist
Raz andar gush-i-munkir raz nist." JALALUDDIN RUMI.

"Mysteries are not communicable save to those who know,
Mystery in the ear of infidels is no mystery." WHINFIELD.

"Raz-i-khud ba yar-i-khud ta an ki bitawani ma gui
Yar ra yare buwad, az yar-i-yar andisha kun." AZIZI.

"As long as thou canst, communicate not thy secret to thy friend,
For that friend has another; beware therefore of thy friend's friend."
(SHEA).

"Raz khudra chun tu khud mahram na'i
Digare khud mahram-i-an chun buwad?" ANWAR-I-SUHEILI.

"To thine own secret thou art unfaithful, then
Canst thou expect more faith in other men?" EASTWICK.

"Raz makusha ba har kas ki dar in markaz-i-khak
Sair kardim base, mahram israr na bud." ANWAR-I-SUHEILI.

"Not to each one thy secrets tell, for earth's wide space upon,
Much we have wandered, yet have found in whom to trust, not one."
EASTWICK.

"Ridha 'dhdhalili bi khaf dhi 'laishi maskanatun
Wa 'l'izzu 'inda rasimi 'lainuqi 'dhdhululi
Fa'dra biha fi nuhuri 'lbidi jafilatan
Muaridhatin mathani llujmi bi 'ljudubi." AL TUGHRAI.

"Contempt and want the wretch await
Who slumbers in an abject state,
Midst rushing crowds, by toil and pain
The meed of honour we must gain,
At honour's call the camel hastes
Through trackless wilds and dreary wastes,
Till in the glorious race she find
The fleetest coursers left behind." J. D. CARLYLE.

"Riha kun sitam ra yak bargi
Ki kam 'umr amad sitamgaragi
Shahinshah chun rae ra bad kunad,
Yaqin dan ki bad dar haqq-i-khud kunad." ANWAR-I-SUHEILI.

"Give up thy course of tyranny and wrong
At once,—for ne'er was life of tyrant long;
Know, when a king perverts his judgment, he
Does that which for himself too scathe will be."
EASTWICK.

"Rinde didam nishasta bar khushk zamin
Na kufr wa na Islam wa na dunya wa na din,
Na haqq na haqiqat na shari'at na yaqin
Andar du jahan kira buwad zahra'e in?" OMAR KHAYYAM.

"An outlaw in the desert did I see,
He had no wealth, no faith, no heresy
No God, no truth, no law, no certitude,
In the two worlds where's man so bold as he?"
WHINFIELD.

"Rish janaha 'lhurri in hassahu
Zamanuhu la kana man lam yarish
Wa'njidi 'lmutura dhulman fa'in
'Ajazta 'an injadihi, fa'stajish." MAQAMAT OF HARIRI.

"Feather the free whose plumage fair time hath stripped,
May he not live, who, while he can, feathers not.
Help one oppressed by tyranny: if too weak to helf thyself, then
summon up hosts for him." STEINGASS.

"Rishta ra ba suzan amad irtibat
Nist darkhur ba jamal summu 'lkhayyat
Kai shawad barik hasta'e jamal
Juz bimiqraz riyazat wa 'amal." JALALUDDIN RUMI.

"The thread and the needle are related to one another; but a camel is not fitted to pass through the eye of a needle; how should the body of a camel become slender except by abstinence and exertion?"

"Riyasat ba dast-i-kasane khata'st
Ki az dast-i-ishan dastha bar khuda'st
Neku-kar hargiz na binad badi
Chu bad parwari, khasam-i-jan khud'i." ANWAR-I-SUHEILI.

"'Tis wrong that he a nation should enthral
Against whose hand men lift their hands in prayer;
Evil will ne'er the virtuous man befall
But evil-doers their own lives ensnare." EASTWICK.

"Rizq ayad pish har k'u rizq just
Ranj kushisha za bi-sabri t'ust;
Jumla-ra Razzaq ruzi mi-dihad
Qismat har yak ba pishash mi-nihad." ANWAR-I-SUHEILI.

"The allotted portion reaches every seeker. So
Our own impatience is our trouble's spring,
God's blessings freely to all creatures flow,
His hands to all the destined bounty bring." EASTWICK.

"Rizq har chand bi guman birasad
Shart-i-aqlast justan az darha;
Garchi kas bi ajal nakhwahad murd
Tu ma ru dar dihan-i-azhdaha." GULISTAN, chap. 3.

"Though without doubt fate will our want supply,
Reason requires it be sought from home;
'Tis true that none will unpredestined die,
Yet in a dragon's maw one should not come." (EASTWICK).

"Rizq maqsumast wa waqt-i-an muqarrar karda and
Bish az in wa pish az an hasil na mi-gardad ba jihad."
ANWAR-I-SUHEILI.

"Our daily food is destined, and the time too they allot,
Aught more or aught before this, by our struggles we win not."
EASTWICK.

"Rubba sadiqin lamani fi widadiha
Ulam yaraha yauman fa yudhahu lahu udhri." GULISTAN, chap. 4.

"Oft have my friends reproached me for my love,
The day will come they'll see her and approve."
EASTWICK.

"Rubba yaumin bakaitu minhu falamma
Sirtu fi ghairihi bakaitu alaihi." MAJANI AL ADAB.

"Often in old days I wept because of him,
But when I came among strangers I wept to have him."

"Ruda'e tang bi yak nan-i-tihi pur gardad
N'imat-i-rue zamin pur na kunad dida'e tang." GULISTAN, chap. 8.

"A single loaf the stomach will supply,
But not earth's richest gifts the greedy eye."
(EASTWICK).

"Rue agar chand piri chihra wa ziba bashad
Na tawan did dar aina ki nurani nist
Abid wa zahid wa Sufi hama atfal rahand
Mard agar hast ba juz 'alim-i-rabbani nist." ANWAR-I-SUHEILI.

"If darkness should the sullied mirror mask,
Vainly in it the fairest face may glance;
Recluse, monk, Sufi children are astray,
The man is he who walks in God's own way."
EASTWICK.

"Rue bar khak-i-'ujz me guyam
Har sahrgah ki yad miayad
Ey ki hargiz faramusht nakunam
Hichat az banda yad miayad?" GULISTAN, chap. 2.

"Humbly in dust I bow each day
My face; with wakening memory,
O Thou whom I forget not, say;
Dost Thou bethink Thee e'er of me?" (EASTWICK).

"Rue khubat ayate az lutf bar ma kashf kard
Z'an sabab juz lutf wa khubi nist dar tafsir-i-ma." HAFIZ.

"By its grace thy beautiful face explained to us a verse of the Koran,
For that reason in our explanation is nought save grace and beauty."
(CLAKKE).

"Rue maqsud ki shahan ba dua mi-talaband
Mazharash aina'e tal'ati darwish anast." HAFIZ.

"The form of the object that the kings of the world seek,
Its reflection is the mirror of the appearance of dervishes."
CLARKE.

"Rue tama' az khalq ba pich az mardi
Tasbih-i-hazar dana ba dast ma pich." ANWAR-I-SUHEILI.

"Be manly, and from cringing cease, for this
Than thousand beaded rosaries better is." EASTWICK.

"Ruh chu az mihr kinarat girift
Ruh shawad pish-i-tu jumla nuqush." DIWAN-I-SHAMS-I-TABRIZ.

"When the spirit lovingly embraces Thee,
In Thy presence all images become spirit."
(NICHOLSON).

"Ruhra ki ishq-i-haqiqi shi'ar nist
Nabuda bih ki budan-i-u ghair-'ar nist." DIWAN-I-SHAMS-I-TABRIZ.

"'Twere better that the spirit which wears not true love as a garment
Had not been; its being is but shame." (NICHOLSON).

"Ruhra suhbat-i-najins azabist 'alim." HAFIZ.

"The society of the uncongenial is excruciating torment to the soul."
CLARKE.

"Ruh sakht latif ast wa ishq sakht ghaiyur
Chi jae surat agar khud namad shawad sad tu."
DIWAN-I-SHAMS-I-TABRIZ.

"Spirit is very subtle and love is very jealous,
What room for form, if the felt is hundredfold?"
(NICHOLSON).

"Rukh-i-tu dar dilam amad, murad khwaham yaft
Chira ki hal-i-niku dar qafa'e fal nikust." HAFIZ.

"Thy face came into my heart; my desire I shall gain
For after the happy omen is the happy state." CLARKE.

"Rushna'e tal'at-i-tu mah na darad
Pish-i-tu gul raunaq-i-giyah na darad
Gusha'e abru'e tust manzil-i-janam
Khushtar az in gusha padshah nadarad." HAFIZ.

"The moon hath not the luminosity of thy face,
In comparison with thee the rose hath not the glory of grass.
The corner of thy eyebrow is my soul's dwelling,
A happier corner than this the king hath not."

"Rusta zadagan-i-danishmand
Bawaziri badshah raftand,
Pisaran-i-wazir naqis-i-aql
Bagada'i barusta raftand." GULISTAN, chap. 7.

"The king his vazirship bestows
On peasants' sons, wise, though of lowly birth;
The vazir's dullard children in their stead
Through town and hamlet humbly beg their bread."
EASTWICK.

"Rutab nawarad chub-i-khar zahra bar
Chi tukhm afgani bar haman chashm dar." BOSTAN OF S'ADI.

"The wood of the colocynth brings not the green date,
Whatsoever seed thou didst cast, expect that very fruit."
(CLARKE).

"Ru wa sar dar jamaha pichida id
La jurm ba dida wa nadida id.
Admi didast wa baqi pust ast
Dida anast anki did dust ast." JALALUDDIN RUMI.

"With muffled heads you cannot see,
You've wrapped your cloaks in folds about your heads and eyes,
Your sense of sight cannot see what before you lies.
The world's eye man is; all the rest's mere skin and shell,
A real eye's he who atrives his friend to see right well."
REDHOUSE.

"Ruwaydaka la tu'qib jamilaka b'il'adha
Fa tadhi wa shamlu 'lmali munsad'i
Wa la tataghadhdhib min tazziyudi sa'ilin
Fa ma huwa fi saughi 'llisani bimubtad'i."
MAQAMAT OF HARIRI, chap. 45.

"Eh, gently, let not bounty be followed by injury for else both thy wealth and fame alike will be lost and gone,
And fly not into a passion if a beggar exaggerates, for he is by no means first to polish and gloss his speech." STEINGASS.

"Ruza yaksu shud, wa id amad wa dilha barkhast
Bada nushi ki dar u rui wa riyai nabuwad
Bihtar az zuhdfarushi ki dar u rui riy'ast
Ma na rindan-i-riya'im wa harifan-i-nifaq
An ki u 'alim-i-sirrast bar in hal gawa'st
Farz-i-Izid biguzarem wa bakas bad nakunem
W'an chi guyand rawa nist naguyem rawa'st." HAFIZ.

"[The fast has gone, and the feast has come, and hearts have risen.]
Better the drunkard void of fraud and wiles
Than virtue's braggart who by fraud beguiles,
I am no hypocrite, no toper sly,
Attest it He who secrets doth espy,
Let us obey God's laws and injure none
Nor teach as good what we are taught to shun." BICKNELL.

"Ruz bashad ki biayad basalamat bazam
Ey khush an ruz ki ayad bar salami bar ma." HAFIZ.

"When my beloved will come in safety again may soon be the day,
O happy the day when the beloved cometh in safety to our house."
CLARKE.

"Ruz dar kasb-i-hunar kush, ki mai khurdan-i-ruz
Dil chu aina dar zhang-i-zalam andazad,
An zaman waqt-i-mai subh-farugh ast, ki shab
Gird-i-khargah-i-ufuq parda'e sham andazad." HAFIZ.

"By day seek virtue; wine if quaffed by day
The heart's pure mirror shall with dust o'erlay;
Indulge in cups of wine aurora-bright
When the sky's tent is curtained by the night."
BICKNELL.

"Ruze agar ghame rasadat, tangdil ma bash
Rau, shukr kun, mabad ki az bad batar shawad,
Ey dil sabur bash, wa makhur gham, ki 'aqibat
In sham subh gardad, wa in shab sahar shawad,
Hafiz, chun nafa'e sar-i-zulfash ba dast-i-tu'st
Dam dar kash; ar na bad-i-saba ra khabar shawad." HAFIZ.

"If one day a great grief should reach thee, be not strait of heart,
Go: offer thanks. God forbid that worse than bad should be,
O heart! be patient: suffer not grief. For in the end
This evening the morn becometh, and the night the dawn,
Hafiz, when the musk of His tress-tip is in thine hand,
Indraw thy breath. If not, to the morning breeze news would be."
(CLARKE).

"Ruze ba chunan guzasht wa ruze ba chunin
Aknun ki nigah kuni, na an ast wa na in." ANWAR-I-SUHEILI.

"One day in this, the next in that goes by,
Thou look'st, and now nor this not that canst spy."
EASTWICK.

"Ruze budam mushtaqwar
Ta babinam dar bashar anwar-i-yar
Ta babinam qulzume dar qatra'e
Aftabe darj andar zarra'e." JALALUDDIN RUMI.

"One day I was filled with longing
To behold in human form the splendours of the Friend,
To witness the ocean gathered up into a drop,
The sun compressed into a single atom." WHINFIELD.

"Ruze ki az madar tu zadi uriyan,
Khalqan hama khandan, tu budi giriyan,
Dar ruz wafatat ki jan bispari
Khalqan hama giriyan, tu bashi khandan."

"On parent knees, a naked new-born child
Weeping thou satst, when all around thee smiled;
So live, that sinking in thy last long sleep,
Calm thou mayst smile, when all around thee weep."
SIR W. JONES.

"Ruze ki charkh az gil-i-ma kuzaha kunad
Zinhar, kasa'e sar-i-ma pur sharab kun." HAFIZ.

" When Fate at last makes flagons of my clay,
With wine, forget not, fill my skull that day." BICKNELL.

" Ruze ki jaza-e-har sifat khwahad bud
Qadr-i-tu ba qadr-i-m'arifat khwahad bud,
Dar hasan sifat kush ki dar ruz-i-jaza
Hashr-i-tu basurat-i-sifat khwahad bud." OMAR KHAYYAM.

" On the dread day of final scrutiny
As in thy wisdom so thy meed shall be,
Strive to get virtues here, for thou wilt rise
Bearing the imprint of thy quality." (WHINFIELD).

" Ruze ki shawad 'idha 'ssama'u 'nfarat,'
Wa andam ki shawad 'idha 'nnujumi 'nkadarat'
Man daman-i-tu bigiram andar arsat
Guyam sanama 'biayya zanbin qutilat.'" OMAR KHAYYAM.

" On that dread day when wrath shall rend the sky,
And darkness dim the bright stars' galaxy,
I'll seize the Loved One by the skirt and cry,
'Why hast thou doomed these guiltless ones to die?'"
(WHINFIELD).

" Ruzgar ast ki az ghaiyat bi dad dar u
Nist mumkin ki kase ra sar wa saman bashad
Chashm-i-niki za ki darim ba ahde ki dar u
Gar kase bad na kunad, ghayat-i-ihsan bashad." ANWAR-I-SUHEILI.

" Such is the age that from excess of wrong
The life or goods of none secure can be,
To whom can we attribute kindness 'mid a throng
Who think they do a favour not to injure thee." EASTWICK.

" Ruz-i-awwal ki sar-i-zulf-i-tu didam guftam
Ki pareshana'e in silsila ra akhir nist." HAFIZ.

" The first day when I beheld Thy tress-tip, I spake
Saying 'End to this chain's confusion is not.'" CLARKE.

" Ruz-i-marg chu tabut-i-man rawan bashad
Guman mabar ki mara dil dar in jahan bashad,
Bara'e man ma giri wa magu 'Darigh! Darigh!'
Badam-i-div dar ufti, darigh an bashad." DIWAN-I-SHAMS-I-TABRIZ.

" When my bier moveth on the day of death,
Think not my heart is in this world,
Do not weep for me, and cry, 'Woe! Woe!'
Thou wilt fall in the devil's snare; that is woe."
(NICHOLSON).

"Ruz-i-wasl-i-dustdaran yad bad,
Yad bad an ruzgaran yad bad,
Garchi yaran farighand az yad-i-man
Az man ishanra hazaran yad bad
Raz-i-Hafiz b'ad az in nagufta manad
Ey darigh an razdaran yad bad." HAFIZ ODES.

"That day of friendship when we met recall,
Recall those days of fond regret, recall!
My friends it may be have forgotten long
But I a thousand times that throng recall,
No more from Hafiz' lips shall secrets pass;
Those who once kept them, I alas, recall." (BICKNELL).

"Ruz mahshar har nihan paida shawad
Ham za khud har mujrime ruswa shawad
Dast wa pa bidihad gawahi ba bayan
Bar fasad-i-u ba pish must 'aan
Dast guyad man chunin duzdida am
Lab baguyad man chunin busida am
Pa guyad man shudastam tamana
Farj guyad man bikardastam zina;
Chashm guyad ghamza kardastam haram
Gush guyad chida am su 'alkalam
Pas darugh amad za sar ta pa wa khwish
Chun gawahi midihad 'aza za pish." JALALUDDIN RUMI.

"On the resurrection day all secrets will be disclosed,
Yea, every guilty one will be convicted by himself,
Hand and foot will bear testimony openly
Before the Almighty concerning their owner's sins.
Hand will say, 'I stole such and such things,'
Lip will say, 'I asked for such and such things,'
Foot will say, 'I went after my own desires,'
Arm will say, 'I embraced the harlot,'
Eye will say, 'I looked after forbidden things,'
Ear will say, 'I listened to evil talk.'
Thus the man will be shown to be a liar from head to foot
Since his own members will prove him to be a liar."
(WHINFIELD).

"Ruz wa shab afsana jui ya tu chust,
Juzu juzu tu fasana-gui t'ust
Juzu juzwat ta barastast az 'adam,
Chand shadi dida and wa chand gham,
Z'anki bi lazzat na roiad hich juzu
Balki laghar gardad az har pich juzu." JALALUDDIN RUMI.

"Day and night you are eagerly asking for news,
Whilst every member of your body is telling you news,
Since each member of your body issued from Not-being,
How much pleasure has it seen and how much pain?
For no member grows and flourishes without pleasure,
And each member is weakened by every pain." (WHINFIELD).

"Saadia, mard-i-nik nam na mirad hargiz
Murda an ast ki namash ba nikui na barand." ANWAR-I-SUHEILI.

"Sadi, he whose fame lives can ne'er be dead,
He dies whose good name is dishonoured." EASTWICK.

"Saari'u ila maghfiratin min rabbikum wa jannatin ardhuha 'ssamawatu wa'l'ardhu 'uiddat lilmuttaqin 'lladhina yunfiquna fi 'ssarra'i wa 'dhdharra'i wa 'lkadhimina 'lghaidha wa 'l'afina 'ani 'nnasi wa 'llahu yuhibbu 'lmuhsinin." KORAN, chap. 3.

"Vie in haste for pardon from your Lord, and a Paradise vast as the heavens and the earth, prepared for the God-fearing, who give alms alike in prosperity and in distress, and who master their anger and forgive others. And God loveth the doers of good." (RODWELL).

"Sabilu 'lmauti ghayatu kulli hayyin fada'ihi l'ahli l'ardhi da'i
Wa man la yu'tabat yas'am wa yahram wa tusilmahu 'lmanun ila 'nqita'i." KATARI.

"The pathway of death is set for all men to travel,
The Crier of death proclaims throughout the earth his empire,
Who dies not when young and sound, dies old and weary,
Cut off in his length of days from all love and kindness."
C. J. LYALL.

"Sad andakhti tir wa har sad khata'st,
Agar hushmandi, yak andaz rast." BOSTAN OF S'ADI, chap. 7.

"Thou didst cast a hundred arrows and each one of the hundred is a miss,
If thou art wise, cast one straight." (CLARKE).

"Sad dalil aurad muqallid dar bayan
Az qiyasi guyad ura na z'aiyan;
Mashk aludast ama mashk nai
Bue mashkastash wali juz pashk nai." JALALUDDIN RUMI.

"Though the mere imitator quotes a hundred proofs,
They are all based on opinion, not on conviction.
He is only scented with musk, he is not himself musk,
He smells of musk but is really naught but dung."
(WHINFIELD).

"Sad hazaran dam wa danast ai khuda
Ma chu murghan haris wa binawa;
Damba dam ma basta-e-dam nau im
Har eki kar baz wa Simurghe shawim.
Mi rihani har dami mara wa baz,
Sui dami me rawim, ey sarfaraz." MASNAVI, Book I.

" O God there are hundreds of snares and baits
And we are even as greedy and foolish birds ;
Every moment our feet are caught in a fresh snare,
Yea, each one of us though he be a falcon or Simurgh,
Thou dost release us every moment and straightway
We again fly into the snare, O Almighty one." WHINFIELD.

" Sad hazaran niza'e Firaun ra
Dar shikast an Musa ba yak asa
Sad hazaran tibb Jalenus bud
Pish Isa wa dam ash afsus bud
Sad harazaran daftar ash'ar bud
Pish harf ummi ash'ar bud." JALALUDDIN RUMI.

" The million spears of Pharaoh vaunting in his might,
By Moses' wand were broken in the appointed night :
And many sons of skill, for healing science famed
By Jesu's curing halt, lame, blind, deaf, mad, were shamed ;
How many poets, orators, great men of note,
By word of the Illiterate One * were shown to dote."
(REDHOUSE).

" Safahna 'an bani Dhulin wa qulna 'lqaumu 'ikhwanu
'Asa 'l'ayyamu 'an yarj'ina qauman ka'lladhi kanu
Falamma sarraha 'shsharru fa'amsa wa huwa 'uriyanu
Wa lam yabka siwa 'l'udwani dinnahum kama danu." SHAHL.

" Forgiveness had he for Hind's sons,
We said ' The men our brothers are :
The days may bring that yet again
They be the folk that once they were.'
But when the Ill stood clear and plain
And naked wrong was bare to-day,
And naught was left but bitter hate,
We paid them in the coin they gave." (C. J. LYALL).

" Safar 'id bashad bar an kad khuda
Ki ba nawa'e zishtash buwad dar sara'e
Dar khurrami bar sara'e biband
Ki bang zan az wai bar ayad buland." BOSTAN OF S'ADI.

" Travel is a festival to that house-master
In whose house is a wife of bad disposition ;
Shut the door of joyfulness on that house
From which the wife's clamour issues largely." (CLARKE).

" Safar murabbi mard ast wa astana'e jah
Safar khazana'e mal ast wa ustad-i-hunar." ANWAR-I-SUHEILI.

" Travel man's tutor is and glory's gate,
On travel treasure and instruction wait." EASTWICK.

* Muhammed.

"Sag ba daryae haftgana mashau
Ki chu tar shud palidtar bashad." GULISTAN, chap. 7.

"In the seven seas would'st thou a dog make clean,
When wet, 'tis fouler than it erst has been." (EASTWICK).

"Sag-i-ashab-i-kahf ruze chand
Pai nikan girift wa mardam shud." GULISTAN, chap. 1.

"The cave-sleepers' dog some time remained
With good men and the rank of man attained."
(EASTWICK).

"Sahab qatra'e baran za kuh wa na girift
Wagarchi dar dil khara na mi kunad tasir." ANWAR-I-SUHEILI.

"The clouds shower down their rain the hills upon,
Though in their stony breasts they nought effect."
EASTWICK.

"Sakhara 'lbahra lit 'akulu minhu lahman tariyyan wa tastakhriju minhu hilyatan talbasunaha wa tara 'lfulka mawakhira fihi litabtaghu min fadhlihi." KORAN, chap. 16.

"He hath subjected the sea to you that ye may eat of its fresh fish, and take forth from it ornaments to wear, and thou seest the ships ploughing its billows, and that ye may go in quest of His bounties." (RODWELL).

"Sakhawat kunad nikbakht ikhtiyar
Ki mard az sakhawat shawad bakhtiyar
Sakhawat mis-i-aibra kimiyast
Sakhawat hama dardra dawast." PANDNAMA OF S'ADI.

"The fortunate maketh choice of liberality
Because a man is rendered happy thereby,
Liberality is the elixir for transmuting the copper of defect,
Liberality is the remedy for all ills." (GLADWIN).

"Sakht khak aluda miayad sukhan,
Ab tira shud, sar-i-chah band kun,
Ta khuda ash baz saf wa khush kunad,
Anki tira kard, ham safash kunad,
Sabr arad arzu, na shitab,
Sabr kun, wa Allah alim ba'sawab." JALALUDDIN RUMI.

"The Word is become foul with mingled earth,
The water is become muddy; close the mouth of the well,
Till God makes it again pure and sweet,
Yea, till He purifies what He has made foul;
Patience will accomplish thy desire, not haste,
Be patient, God knows what is best." (WHINFIELD).

"Salah dini wa dunyast zan-i-nik
Zihi sa'adat marde ki zan chunin darad." ANWAR-I-SUHEILI.

"Sweet is the converse of a virtuous wife
Happy his fate who such a spouse possesses."
EASTWICK.

"Salha bar tu bugzarad ki guzar
Na kuni sue tarbat-i-pidarat
Tu ba jae pidar che kardi khair
Ta haman chashm dari az pisarat?" GULISTAN, chap. 6.

"Long years, successive years have gone
Since thou didst visit at thy father's grave,
What filial actions hast thou done,
That from thy son thou shouldst like worship crave?"
(EASTWICK).

"Salha pairaui-mazhab rindan kardam
Ta bafatwa khirad hirs bazindan kardam;
Naqsh-i-masturi wa masti na badast-i-man wa tu'st
An chi Sultan-i-azl guft 'bikun,' an kardam." HAFIZ ODE, 407.

"Me many a year the reveller's path allured,
Till Reason's verdict my desire immured,
To feast, to fast, rests not with thee or me,
The Lord Eternal caused our acts to be." (BICKNELL).

"Salha raftam safar az 'ishq mah
Bi khabar az rah wa hairan dar Allah
Pa barahna merawi bar khar wa sang
Guft man hairanam wa b'ikhwish wa nang
Az rah wa manzil, za kutah wa daraz
Dil chi danad k'ust mast dilnawaz." JALALUDDIN RUMI.

"I journeyed years and months for love of that moon,
Heedless of the way, absorbed in God,
With bare feet I trod upon thorns and flints,
Seeing I was bewildered, and beside myself and senseless;
What knows the heart of road and stages,
What of distant and near, while it is drunk with love."
(WHINFIELD).

"Samih 'akhaka 'idha khalat minhu 'l'isabat bi'lghalat
Wa tajafa 'an t'anifihi 'in zagha yauman au qasat,
Wa'hfadh saniyaka 'indahu shakara 'ssaniyata 'am ghamat."
MAQAMAT OF HARIRI.

"Pardon thy brother when he mingles his right aiming with error,
And shrink from rebuking him if he swerve or decline,
Keep to thy kind dealing towards him whether he thank for the kindness or slight it." (CHENERY).

"Sang dar dast wa mar sar bar sang
Na kunad mard-i-hushyar dirang
Tarahhum bar palang-i-tiz dandan
Sitam kari buwad bar gusfandan." GULISTAN, chap. 8.

" When a stone is in the hand ; on a stone the serpent's pate,
He is not a man of sense who to strike should hesitate.
To sharp-toothed tigers kind to be,
To harmless flocks is tyranny." EASTWICK.

" Sange ba chand sal shawad l'al-i-para,
Zinhar nafsash nashikani ba sangi." GULISTAN, chap. 8.

" 'Tis years before the pebble can put on
The ruby's nature. Wilt thou on a stone
In one short moment mar what time has done."
EASTWICK.

" Sani 'bi chun chu 'alam afrid
Aql awwal ra muqaddam afrid ;
Dih bud silak aqul, ey khurda dan,
Wa an diham bashad muassir dar jahan ;
Kar kun juwad ast dar giti tamam
Aql faalash az u kardand nam
U'st dar 'alam mufaiyaz khair wa sharr
U'st dar giti kufail naf'a wa zarar." JAMI, SALAMAN AND ABSAL.

" The Incomparable Creator when this world
He did create, created first of all
The First Intelligence. First of a chain
Of Ten Intelligences, of which the last
Sole agent is in this our universe
Active intelligence so called. The one
Distributor of evil and of good,
Of joy and sorrow." E. FITZGERALD.

" Sara'e wa madr asa wa bahs-i-'ilm wa taq wa rawaq
Chi sud chun dil-i-dana wa chashm-i-bina nist?" HAFIZ.

" Collegiate halls and learned strifes where porch and arch are high,
What profit they when wisdom fails or seeing eye is not?"
BICKNELL.

" Sar ki aqli az wai bipard dum shawad." JALALUDDIN RUMI.

" The head whose reason has fled is a tail."
WHINFIELD.

" Sar ta sar afaq bahawan sudan,
Nih taq-i-falak bakhun-i-dil andudan,
Sad sal digar asir-i-zindan budan,
Bih z'an ki dame hamdam-i-nadan budan." HAFIZ.

" The whole earth in a mortar to pound fine,
To smear thy heart's blood on heaven's arches nine,
To be immured a hundred years is less
Than with a fool one moment to combine." BICKNELL.

"Satafarraqu ummati 'ala thalathni wa sabi'ina millatan kulluhum fi 'nnari illa millatun wahidatun." SAYING OF MUHAMMAD.

"My people will be divided into three and seventy sects, and all of them shall be in the Fire save one sect."

"Satudhri 'ddama la 'ddam'a, 'idha 'ayanta la jam'a
Yaqi fi 'arsati 'ljam'a, wa la khala wa la 'amm,
Ka 'anni bika tankhattu ila 'llahdi wa tanghatu,
Waqad 'aslamaka 'rrahtu ila 'adhyaqa min samm,
Hunaka 'ljismu mamdudun liyast'akilahu 'dudu,
Ila an yankhara 'l'udu, wa yumsi 'l'adhmu qad ramm."
HARIRI, MAQAMAT, II.

"Thou shalt weep blood not tears, when thou perceivest that no company can protect thee in the Court of Assembling; no kinsman of father or mother.

It is as though I could see thee when thou goest down to the vault and divest deep; when thy kinsmen have committed thee to a place narrower than a needle's eye,

There is the body stretched out that the worms may devour it until the coffin-wood is bored through and the bones moulder." (CHENERY).

"Saya parwarda ra chi taqat-i-an
Ki rawad ba mubarizan baqital
Sust bazu ba jahl miafgand
Panja ba mard-i-ahani changal." GULISTAN, chap. 8.

"He who was nursed in soft repose
Cannot with warriors to the battle go;
Vain with his weakly arm to close
And struggle with an iron-wristed foe." EASTWICK.

"Sayyad ki bar nagzarad az kunjishke
Dani chi kunad chu kabak wa tihu binad." ANWAR-I-SUHEILI.

"The fowler that not sparrows e'en will spare,
Think what he does when game and quails are there."
EASTWICK.

"Ser amadam ey khuda az pasta-e-khwish,
Az tang dili wa az tihi dasta-e-kwish
Az nist chu hast mekuni birun ar
Z'in nistiam ba hurmat-i-hasta-e-khwish." OMAR KHAYYAM.

"Lord, I am tired of this low state of mine,
This wretched lot, this beggary of mine;
Thou makest all from naught, bring me from naught,
Into that sacred being which is thine." (WHINFIELD).

"Shab gurizad chunki nur amad za dur
Pas chi danad zulmat shab hal-i-nur
Pasha bigurizad za bad-i-badha
Pas chi danad pasha zauq badha;
Chun qadim ayad hadas gardad 'abas
Pas kuja danad qadimi ra hadas." JALALUDDIN RUMI.

"When the day dawns from heaven, night flees away
What then can its darkness know of the nature of light?
The gnat scuds away before the blast of the winds,
What then knows the gnat of the savour of the winds?
When the Eternal appears, the transitory is annulled,
What then knows the transitory of the Eternal?"
(WHINFIELD).

"Shab-i-tarik-i-dustan-i-khuda
Mibitabad chu ruz-i-rakhshinda
Wa in sa'dat ba zur-i-bazu nist
Ta na bakhshad khuda'e bakhshinda." GULISTAN, chap. 8.

"The dark night of the friends of heaven
Shines with the brilliant light of day;
Not to man's might is this rich blessing given,
It comes from God, no other way." (EASTWICK).

"Shab-i-tarik wa bim mauj wa girdabi chunin ha'il
Kuja danand hal-i-ma sabuk barani sahilaha." HAFIZ.

"The waves are wild, the whirlpool dreadful, the shadow of the night steals o'er,
How can my fate excite compassion in the light-burdened of the shore?"
(BICKNELL).

"Shaha falakat bi khusrui t'ain kard
Wa za bahr-i-tu asp padshahi zin kard,
Ta dar harakat samand zarrin sum tu
Bar gil nihand pa-e-zamin simin kard." OMAR KHAYYAM.

"Oh Shah! heaven portioned sovereignty to thee,
And saddled power thy glorious steed to be,
And where thy charger sets his golden hoofs,
Earth glitters like some golden tapestry." (WHINFIELD).

"Shahra bih buwad az ta'at-i-sadsala wa zuhd
Qadri yak saata 'umri ki daru dad kunad." HAFIZ.

"For better in a king one hour in deeds of justice passed,
Than piety and works austere that five-score years should last."
BICKNELL.

"Shakar bar tute fikun, murdar pish gurgan." KASIM AL ANWAR.

"Throw sugar to the parrot, but place carrion before the wolf."
(OUSELEY).

"Shakh ki bi mewa buwad nakhush ast
Matbakhan ra madad-i-atish ast." ANWAR-I-SUHEILI.

"The barren branches do but shock the eye,
And can but fuel to the cook supply." EASTWICK.

"Shakh-i-niki sa'adat arad bar
Gul na chinad kase ki karad khar
Chun yaqin shud jaza'e nafa' wa zarar
Nikui kun ki nikui bihtar." ANWAR-I-SUHEILI.

"Joy's fruit upon the branch of kindness grows,
Who sows the bramble will not pluck the rose;
Since loss or gain are to our acts assigned,
Do good, for 'tis far better good to find." EASTWICK.

"Shakhsam ba chashm-i-'aliman khub manzarast
Wa za khubs-i-batinam sar-i-khajlat nihada pish
Tausra ba naqsh wa nigari ki hast, khalq
Tahsin kunand, wa u khajal az pae zisht-i-khwish."
GULISTAN, chap. 2.

"My person in men's eyes is fair to view
But for my inward faults shame bows my head;
The peacock lauded for his brilliant hue
Is by his ugly feet discomfited." (EASTWICK).

"Shakhse hama shab ba sar-i-bimar grist
Chun ruz shud u bamurd wa bimar bazist." GULISTAN.

"A person wept the live-long night beside a sick man's bed;
When it dawned the sick was well, and the mourner, he was dead."
(EASTWICK).

"Sham'a parwana ra basukht wale
Zud buriyan shawad ba raugan-i-khwish." ANWAR-I-SUHEILI.

"The taper did the moth consume, 'tis true,
Burned in its wax, it soon will perish too." EASTWICK.

"Shams dar kharij agarchi hast fard
Mi-tawan ham misl-i-u taswir kard
Shams-i-jan k'u kharij amad az asir
Na bud ash dar zihn wa dar kharij nazir." JALALUDDIN RUMI.

"Though the material sun is unique and single,
We can conceive similar suns like to it,
But the Sun of the soul beyond this firmament,
No like thereof is seen in concrete or abstract."
WHINFIELD.

"Shamshir-i-nik za ahani bad chun kunad kase?
Na kas ba tarbiyat nashawad, ey hakim, kas
Baran ki dar latafat-i-tab'aash khilaf nist
Dar bagh lala roiyad wa dar bum khas." GULISTAN, chap. 1.

"Who can from faulty iron good swords frame?
Teaching, O sage, lends not the worthless worth,
The rain whose bounteous nature's still the same
Gives flowers in gardens, thorns in salt land birth.
(EASTWICK).

"Sharab-i-lutf-i-khudawandra kirane nist
Wa gar kiranash numayad qusur-i-jam buwad."
DIWAN-I-SHAMS-I-TABRIZ.

"The wine of God's grace hath no brim,
If it appear to have a brim, 'tis the fault of the cup."
(NICHOLSON).

"Sharafu'l makan bi 'l-makin." ARABIC PROVERB.

"The dignity of the dwelling is in the dweller."
E. G. BROWNE.

"Sharru 'l'wara man yaumuhu 'akhsaru min 'amsihi."
MAQAMAT OF HARIRI, chap. 4.

"The worst of men is he whose to-day falls short of his yesterday."
(CHENERY).

"Sharbat-i-angabin ma jui az dahr
Ki bar amikhta ast shahd ba zahr,
Tu tasauwwir kuni ki an 'asal ast,
Wa an 'asal nist, 'asal jalist." ANWAR-I-SUHEILI.

"Think not sweet sherbet from the world to drink,
Honey with poison is commingled there,
That which thou fondly dost sweet honey think
Is but the deadly potion of despair." EASTWICK.

"Sharmat niayad az in tabahi kardan
Z'in tark-i-awamir wa nawahi kardan,
Giram ki sarasar injahan mulk-i-tu shud
Juz an ki riha kuni, chi khwahi kardan?" OMAR KHAYYAM.

"Have you no shame for all the ill you do?
Sins of omission and commission too?
Suppose you gain the world, you can but leave it,
You cannot carry it away with you." WHINFIELD.

"Sharra 'ddawabbi 'ind 'llahi 'ssumu 'lbukmu 'lladhina la ya'qilun." KORAN, chap. 7.

"The vilest beasts in God's sight are the deaf, the dumb who understand not." (RODWELL).

"Sh'ar wa hirs dani chist
An yake tifl wa an digar daya." ANWARI.

"Dost thou know what poetry and covetousness are?
The former is the child and the latter the nurse."
(E. G. BROWNE).

"Sheikhe bazan-i-fahisha gufta 'Masti;
Har lahza badam-i-digare pa basti,'
Gufta 'Sheikha har anchi gui, hastam,
Amma tu chunanki me numai hasti?'" OMAR KHAYYAM.

"A Shaikh beheld a harlot and quoth he,
'You seem a slave to drink and lechery;'
And she made answer, 'What I seem, I am,
But, Master, are *you* all you seem to be?'" WHINFIELD.

"Sher ra salsala dar gardan wa ruba hama shab
Farigh ul bal bar atlal wa daman migardad." ANWAR-I-SUHEILI.

"The chain is on the lion's neck while the jackal all night long,
With thoughtless freedom ranges the ruined wastes among."
EASTWICK.

"Shigufa gah shiguftast, gah khushida,
Darakht waqt barahna wa waqt pushida." GULISTAN, chap. 2.

"The bud now blossoms; withered now is found;
The tree now naked, now with leaves is crowned."
(EASTWICK).

"Shikam band dast ast wa zanjir-i-pae
Shikam banda kamtar parastad khuda'e." GULISTAN, chap. 8.

"The belly binds the hands, the feet unnerves,
He heeds not heaven who his belly serves." (EASTWICK).

"Shikasta qadah gar bi bandand chust
Ni aurd khwahad baha'e durust." BOSTAN OF S'ADI, chap. 9.

"If they cleverly piece together the broken goblet,
It will not fetch the price of the perfect one." CLARKE.

"Shukr qadarash qudratat afzun kunad,
Jabr ni'amat az guft birun kunad;
Jabr-i-tu khuftan buad dar rah, makhusp,
Ta bini an dar wa dargah, makhusp." JALALUDDIN RUMI.

"Giving thanks for blessing increases blessings
But fatalism snatches those blessings from your hands,
Your fatalism is to sleep on the road; sleep not
Till ye behold the gate of the king's palace." WHINFIELD.

"Shuma dilha nigah darid, man bari, Musalmanan,
Chunan amikhtam ba u, ki dil ba man niamizad,
Nukhust az ishq-i-u zadam, ba akhir dil badu dadam,
Chu mewa zayad az shakhi, badan shakh andar awizad."

DIWAN-I-SHAMS-I-TABRIZ.

"Look to your hearts! I whatever betide, O Moslems,
Am so mingled with Him, that no heart is mingled with me,
I was born of His love at the first, I gave Him my love at the last,
When the fruit springs from the bough, on that bough it hangs."

(NICHOLSON).

"Shunidam ki dar ruzgar-i-qadim
Shude sang dar dast-i-abdal sim;
Na pindari in qaul m'aqul nist
Chu razi shudi, sim wa sangat yak ast." BOSTAN OF S'ADI, chap. 6.

"I heard that in ancient times
A stone used, in the hands of the pious, to become silver;
Thou thinkest not that this speech is unreasonable,
When thou becomest content, silver and stone are alike to thee."

(CLARKE).

"Shunidam ki mardan-i-rah-i-khuda
Dil-i-dushmanan ham nakardand tang;
Tura kai muyassar shawad in maqam
Ki ba dustanat khilafast wa jang?" GULISTAN, chap. 2.

"The men of God's true faith I've heard,
Grieve not the hearts e'en of their foes,
When will this station be conferred,
On thee who dost thy friends oppose?" (EASTWICK).

"Shur bakhtan ba arzu khwahand
Muqbilanra zawal-i-n'imat wa jah
Gar na binad ba ruz shapparah chashm
Chashma-e-aftab ra chi gunah?" GULISTAN, chap. 1.

"The wretched long to witness the decay
Of fortune's favours to the happier few,
But though the bat be visionless by day,
Can we for this a fault or failing view
In the sun's fount of light?" (EASTWICK).

"Shutur ba chashma-i-suzan birun na khwahad shud
Hasud-i-kham tama', gu darin hawas bi'gda'z." DHAHIR.

"The camel will not go through the eye of a needle,
Bid thine envier with his crude ambitions melt in this vain endeavour."

(E. G. BROWNE).

"Sifle na khwahad digarera bakam
Khas nagzarad magasra ba jam
Bi-hunaran sad hil arand pish
Ta na rawad kar-i-hunarmand pish." ANWAR-I-SUHEILI.

"The mean man grudges others their success,
And so the miser would the fly expel
From the same cup. Endless the tricks, finesse,
That knaves who neither act nor prosper well
Will try, lest fortune should true merit bless."
EASTWICK.

"Sikandar-ra na mi-bakhshand abe
Bazur wa zar muyassar nist in kar
Khirad harchand naqdi-ka'inat ast
Chi sanjad pish ishq kimiagar?" HAFIZ ODE. 282.

"In vain Sikandar for the water sighs,
Nor gold nor strength gains access to the prize;
Though reason's coin may in the world assist,
What is it, weighed by Love the Alchemist?" BICKNELL.

"Sim-i-bakhil waqte az khak bar ayad ki way ba khak dar ayad."
GULISTAN, chap. 7.

"The silver of the miser is disinterred when he is interred."
(EASTWICK).

"Simurgh war chun natawan kard qasd-i-Qaf
Chun s'awa khurd bash wa faru gir bal wa par." SULTAN TIMOOR.

"If thou canst not soar like the Simurgh to the heights of the Caucasus,
Be thou small like the sparrow, and fold up thy wings and feathers."
(KUKA).

"Sim wa zar bar ma la shai ast wa bi miqdar
Dilast matlab-i-ma gar mara talabgari,
Za 'arsh wa kursi wa lauh wa qalam fazun bashad
Dile kharab ki anra kahi bishumari." DIWAN-I-SHAMS I-TABRIZ.

"Nor gold nor silver seek I but above
All gifts, the heart, and buy it with my love,
Yea! one sad contrite heart which men despise,
More than my throne and fixed decree I prize."
(FALCONER).

"Sirrat hama Dana'e falak midanad
K'u mui ba mui warak baraq midanad
Giram ki ba ziraq khalqra bi faribi
Ba u chi kuni ki yak ba yak midanad." ANWAR-I-SUHEILI.

"Heaven's Sovereign Lord knows all thy mystery,
He can thy every hair and vein descry,
Granted thy wiles may blind thy fellow-man,
Can they cheat Him who does all nature scan?"
EASTWICK.

"Sirr az hama nakasan nihan bayad dasht,
Raz az hama ablahan nihan bayad dasht,
Bingar ki ba jae marduman chi kuni
Chashm az hama marduman nihan bayad dasht."

OMAR KHAYYAM.

"To knaves thy secret we must not confide,
To comprehend it is to fools denied;
See then to what hard case Thou doomest men,
Our hopes from one and all perforce we hide."

(WHINFIELD).

"Sirre k'ash az dushman nihuftan lazim ast
Bih ki az afsha'i an ba dusti kam dam zani;
Dida am bisyar k'az sair sipar kaj nihad
Dustan dushman shawand wa dustiha dushmani."

JAMI, BIHARISTAN, 2.

"A secret necessary to be concealed from a foe,
Thou wilt do well not to reveal it even to a friend;
I have seen many who in course of capricious time
Became foes from friends, and amity to enmity turned."

REHATSEK.

'Siru fi 'l'ardhi fa 'ndhuru kaifa kana 'aqibatu 'lmujrimin."

KORAN, chap. 27.

"Go ye through the land and see what hath been the end of the wicked." (RODWELL).

"Sitam-kash gar ahe bar arad za dil
Zanad suz-i-u shu'ala dar ab wa gil
Makun bar z'aifan bichara zur
Bi andish akhir za tangi gur."

PAND-NAMA OF S'ADI.

"If the oppressed sendeth out from his heart one sigh,
The heat thereof will set in flames both sea and land;
Oppress not the weak who are incapable of making resistance,
Think of the end and of the punishment in the grave."

GLADWIN.

"Sitanad zaban az rakiban-i-raz
Ki ta raz-i-Sultan na guyand baz."

NIZAMI.

"He taketh the tongue from such as share the mystery,
So that they may not repeat the king's secret."

(E. G. BROWNE).

"Situn-i-khirad burdbari buwad
Subuk-sar hamesha ba khwari buwad."

ANWAR-I-SUHEILI.

"In patience reason's prop we see,
And man disgraced by levity."

EASTWICK.

"Subhan 'lladhi 'asra biabdihi lailan mina 'lmasjidi 'lharami ila 'lmasjidi 'la'qsa 'lladhi barakna haulahu linuriyahu min aiyatina innahu huwa ssami'u 'lbasir."

"I declare the glory of Him who transported His servant by night from the sacred temple to the temple that is more remote, whose precinct we have blessed that we might show him of our signs! He verily is the Hearer, the Beholder." KURAN, chap. xvii.

"Subhast, saqia, qadahe pur sharab kun,
Daur-i-falak dirang na darad, shitab kun,
Z'an peshtar ki 'alam-i-fani shawad kharab,
Ma ra zi jam-i-bada'e gulgun kharab kun
Ruze ki charkh az gil-i-ma kuzaha kunad,
Zinhar, kasa'e sar-i-ma pur sharab kun." HAFIZ ODE, 459.

"'Tis morn, O Saki, fill the wine-cup high,
Be quick; the heavens delay not as they fly,
Ere yet this fading world to ruin goes
My senses ruin with thy wine of rose.
When Fate at last makes flagons of my clay
With wine, forget not, fill my skull that day."
(BICKNELL).

"Sud wa ziyan wa maya chu khwahad shudan zi dast
Gu bahar in mu'amala ghamgin mabash wa shad
Badat badast bashad, agar dil nihi bahich,
Dar m'araza ki takht-i-Suleiman rawad babad
Bi khar gul na bashad, wa bi nish nush ham
Tadbir chist? waz'a-i-jahan inchunin futad." HAFIZ ODE, 264.

"As loss and gain and capital shall soon no more be thine,
Whatever to thy lot may fall, rejoice not nor repine,
When the heart's hope on Nothing rests, the hand grasps wind alone,
In this abode where wind has swept from Solomon his throne,
Upon the rose the thorn is found, a sting in honey lurks,
What counsel can avail us aught? This law in all things works."
(BICKNELL).

"Sue tigh ishqash ey nang-i-zaman
Sad hazaran jan nigar dastak zanan,
Jui didi, kuza andar jui riz
Abra az jue kai bashad guriz?
Ab kuza chun dar ab ju shawad
Mahw gardad dar wai wa ju u shawad." JALALUDDIN RUMI.

"O base one, behold a hundred thousand souls
Dancing towards the deadly sword of his love,
Behold water in a pitcher; pour it out;
Will that water run away from the stream?
When that water joins the water of the stream
It is lost therein and becomes itself the stream."
WHINFIELD.

Sufi ibn-ul-waqt bashad dar misal
Lek safi farigh ast az waqt wa hal;
Halaha mauquf fikr wa rae-i-u
Zinda az nafah Masih asae u;
Ashiq hali na ashiq bar mani
Bar ummid hal bar man me tani." JALALUDDIN RUMI

"The Sufi is as it were, the 'son of the season'
But the pure is exalted above season and state,
Religious raptures depend on feelings and will
But the pure one is regenerated by the breath of Jesus,
You are a lover of your own raptures, not of me,
You turn to me only in hope of experiencing raptures."
WHINFIELD.

"Suhbat-i-ablahan chu digh tihist
K'az dirun khali az birun siyahast." ANWAR-I-SUHEILI.

"Fools' company like to an empty pot
Is black without and aught within is not." EASTWICK.

"Suhbat-i-an kas ki ba sidq wa safa'st
Daman-i-u gir ki ahl wafa'st
Mail kase kun ki wafayat kunad
Jan sipar-i-tir-i-balayat kunad;
Bahri chunan dust ki jani buwad
Dusti jan za girani buwad." ANWAR-I-SUHEILI.

"Whose converse is sincere and free from wile,
Grasp thou his skirt for he will faithful be;
And seek the man whose acts are void of guile,
Who against fortune's arrow would shield thee
With life. Friends who at core devoted are,
Their love than life itself is dearer far." EASTWICK.

"Suhbat-i-shahra za rue qiyas
Hamchu darya'e bi-girana shinas
Ba chunin bahr pur za khauf wa khatar
Har ki nazdiktar parishantar." ANWAR-I-SUHEILI.

"Would'st thou judge right of princes' company,
Then view it as a vast and shoreless sea;
To such an ocean full of risk and fear,
Most wretched aye the man that is most near."
EASTWICK.

"Suhbat-i-yaran ghanimat dan ki naqd-i-zindagi
Khass az bahri nisar suhbat-i-yaran khushast
Khush buwad bahri tamasha'e gulshan umr aziz
Wa an tamasha ham ba didar hawadaran khushast."
ANWAR-I-SUHEILI.

" Prize high the converse of thy friends, for know, the coin of life-time here
Was given but to scatter at the feet of those that we hold dear,
Oh life is precious, but to view the flowers that in the world appear,
This spectacle is joyous but when friends and those we love are near."
EASTWICK.

" Sukhan angah kunad hakim aghaz
Ya sar-i-angusht sue luqma daraz
Ki za na guftanash khalal zayad
Ya za nakhurdanash bajan ayad
La jurm hikmatash buad guftar
Khurdanash tandurusti arad bar." GULISTAN, chap. 3.

" The wise will then begin their speech,
Then towards food their fingers reach,
When silence would with ills be rife
When fasting would endanger life ;
Such speech were, certes, wisdom too,
And from such food will health accrue." (EASTWICK).

" Sukhan dan-i-parwarda pir-i-kuhan
Bi andishad angah baguyad sukhan
Mazan bi-taammul ba guftar dam
Niku gui gar der gui, chi gham?" GULISTAN, Preface.

" The well-taught orators, the men of age
First ponder well, and then their thoughts declare,
Waste not thy breath in thoughtless speech ; if sage
Thy counsel, slowness will it nought impair." (EASTWICK).

" Sukhan div bandist dar chah-i-dil
Ba bala'e kam wa zabanash ma hil." BOSTAN OF S'ADI, chap. 7.

" Speech is a demon confined in the heart's well,
Let it not go to the height of palate and tongue."
(CLARKE).

" Sukhan durr ast wa taalluq ba gush-i-Shah darad."
ANWAR-I-SUHEILI.

" Speech is a pearl befits the ear of kings." EASTWICK.

" Sukhan-i-shah shahhar sukhan ast." AKHLAQ-I-MUHSINI.

" The word of a king is the King of words." KEENE.

" Sukhan ta na gui, bar u dast hast,
Chu gufta shawad, yabad u bar tu dast." BOSTAN OF S'ADI, chap. 7.

" So long as thou utterest not speech, to thee there is power over it,
When it becomes uttered, it obtains mastery over thee." (CLARKE).

" Sukhan ta na gufti tawanash guft
Wale gufta ra baz natawan nihuft," ANWAR-I-SUHEILI.

" Thou canst the unsaid or say or else abstain,
Once spoken, no concealment will remain." EASTWICK.

" Sukuni badast awar ai bi sabat
Ki basang-i-girdan na roiad nabat." BOSTAN OF S'ADI, chap. 6.

" O one without permanence bring tranquility to thy hand,
For vegetation grows not on the rolling stone." (CLARKE).

" Sulh izdad ast umr in jahan." JALALUDDIN RUMI.

" The life of this world is a truce between opposites."

" Sunnate banihad za asbab wa tarq
Taliban ra zir in nile tutuq
Ey giriftar-i-sabab birun mabar
Lek azal an Musabbib zan mabar
Ba sababha az Musabbib ghafili
Sue in rupushaha z'an mail'i." ANWAR-I-SUHEILI.

" To study ways and means is God's decree,
To all beneath the sky's blue canopy,
By causes chained, seek not from cause to fly,
Yet doubt not the first Cause is Deity,
Art thou through causes to their Cause supine,
Can'st thou from Him to those veiled ones incline?"

" Sunnat ma kun wa farizhara bugzar
Wa an luqma ki dari za kasan baz madar
Ghaibat makun wa majui kasra azar
Ham wada-e-an jahan manam bada biar." OMAR KHAYYAM.

" Heed not traditions, forms or discipline,
So that you injure none, and none malign,
And ne'er withhold your store from worthy men,
I guarantee you heaven,—and now some wine."
(WHINFIELD).

" Surat az bisurati amad birun,
Baz shud 'k'anna alaihi raj'iun;'
Pas tura har lahza marg raj'atist
Mustafa farmud dunya sa'atist;
Fikr-i-ma tirast az Hu dar hawa,
Dar hawa kai payad, ayad ta khuda." JALALUDDIN RUMI.

" Form is born of that which is without form,
Wherefore to thee every moment comes death and 'return,'
Mustafa * saith 'The world endureth only a moment,'
So thought is an arrow shot by God into the air,
How can it stay in the air? It returns to God." WHINFIELD.

* " The chosen one," i.e., Muhammad.

"Suratgar-i-naqqasham, har lahza bute sazam
Wa angah hama buthara dar pish-i-tu bigdazam
Sad naqsh bar angizam, ba ruh dar amizam
Chun naqsh-i-tura binam dar atishash andazam,
Tu saqi khammari ya dushman-i-hushyari
Ya anki kuni wiran har khana ki bar sazam
Jan rikhta shud ba tu, amikhta shud ba tu,
Chun bui tu darad, jan janra hala binawazam."

DIWAN-I-SHAMS-I-TABRIZ.

"I am a painter, a maker of pictures; every moment I shape a beauteous form,
And then in thy presence I melt them all away.
I call up a hundred phantoms and endue them with a spirit
When I behold thy phantom, I cast them in the fire,
Art thou the vintner's cup-bearer or the enemy of him who is sober,
Or is it thou who mak'st a ruin of every house I build?
In thee the soul is dissolved, with thee it is mingled,
So I will cherish the soul, because it has a perfume of thee."

(NICHOLSON).

"Ta 'azza fa'inna 'ssabra bilhurri aj malu wa laisa 'ala raibi 'zzamani mu'awallu." IBRAHIM IBN KUNAIF.

"Be patient; for free-born men to bear is the fairest thing,
And refuge against time's wrong and help from his hurt is none."

C. J. LYALL.

"Ta ba dukan wa khana dar girawi
Hargiz ey kham, admi na shawi,
Birau, andar-i-jahan taffaraj kun,
Pish az an ruz k'az jahan birawi." GULISTAN, chap. 3.

"Whilst thou art wedded to thy shop and home,
O simpleton! a man thou ne'er wilt be;
Go blithely forth and in the wide world roam,
Ere thou roam'st from it to eternity." (EASTWICK).

"Ta bitawani ranja magardan kasra,
Bar atish-i-khashm-i-khwish manshan kasra,
Gar rahat-i-jawidan tam'a medari
Meranj hamesha wa maranjan kasra." OMAR KHAYYAM.

"Whate'er thou doest, never grieve thy brother,
Nor kindle fumes of wrath his peace to smother,
Dost thou desire to taste eternal bliss,
Vex thine own heart, but never vex another."

(WHINFIELD).

"Tabban litalibi dunya, thanna alaiha 'nsibabihi
Wa lau dara, lakafahu mimma yarumu sababihi."

MAQAMAT OF HARIRI, chap. 1

"Woe to him who seeks the world and turns to it his careering,
Oh, if he were wise, but a drop of what he seeks would content him!"
(CHENERY).

"Ta dil-i-dustan badast ari, bustan-i-pidr farukhtan bih,
Pukhtan-i-dig-i-nik khwahanra har chi rakht-i-sar ast sukhta bih
Ba badandish ham niku'i kun, dihan-i-sag ba luqma dukhta bih."
GULISTAN, chap. I.

"To gain thy friends' affection, sell the garden of thy sire;
To gain them food, protection, with thy goods go feed the fire,
Show kindness even to thy foes, the dog's mouth with a morsel close."
(EASTWICK).

"Tafawut kunad hargiz ab-i-zilal,
Garash kuza zarrin buwad ya sifal?
Khirad bayad andar sar-i-mard wa maghz
Na bayad mara chun tu dastar naghaz." BOSTAN OF S'ADI, chap. 4.

"Is drinking water ever different
If its vessel be golden or earthen?
Wisdom and brain within man's head are necessary,
For me, like thee, a beautiful turban is unnecessary."
(CLARKE).

"Ta gham na khurad wa dard nayafzad qadr mard
Ta l'al khun na kard jigar qimate na yaft;
Az nama'e sa'adat khud mard rah-rau
Bi dagh-i-mihnati raqm daulate na yaft." ANWAR-I-SUHEILI.

"None will be honoured till they suffer grief and toil and pain,
The ruby must effuse its heart's blood, ere it value gain,
Ne'er did the traveller trace out in the scroll of happiness,
Clear from blot of toil and trouble, the handwriting of success."
EASTWICK.

"Tahammul chu zahrat numayad nakhust
Wali shahd gardad chu dar tab'a rust." BOSTAN OF S'ADI, chap. 4.

"Endurance appears, at first, to thee like poison,
But when it grows in the disposition it becomes honey."
(CLARKE).

"Tahammul kunad sar har ki ra aql hast
Na aqle ki khashmash kunad zir-i-dast." ANWAR-I-SUHEILI.

"He that is ratonal, is patient too,
But senseless he whom anger masters." EASTWICK.

"Ta hushyaram tarab za man pinhan ast
Chun mast shudam dar khiradam miqsan ast,
Hal ist miyan-i-masti wa hushyari
Man banda-e-an ki zindagani-an ast." OMAR KHAYYAM.

"Sobriety doth rob me of delight,
And drunkenness doth drown my sense outright;
There is a middle state, it is my life,
Nor altogether drunk, nor sober quite." (WHINFIELD).

"Tàjir tarsanda tab'a shisha jan
Dar talab na sud darad na ziyan;
Bal ziyan darad ki mahrumast wa khwar,
Nur u yadad ki bashad shu'ala khwar." JALALUDDIN RUMI.

"The lamp of the heart that is a timid trader
Acquires neither loss nor gain by its ventures,
Nay it acquires loss, for it is precluded from gain,
'Tis the lamp that takes fire that acquires light."
WHINFIELD.

Ta khak mara baqalib amikhta and
Bas fitna ki az khak bar angikhta and
Man bihtar az in na mi tawanam budan
K'az buta mara chunin birun rikhta and." OMAR KHAYYAM.

"When the great Founder moulded me of old,
He mixed much baser metal with my gold;
Better or fairer I can never be,
Than what I was when fresh from Allah's mould."
(WHINFIELD).

"Talattuf kun ki har kare ki s'ab ast
Ba narmi wa madar mi-tawan sakht." ANWAR-I-SUHEILI.

"Be mild for things though hard and troublous too,
Thou may'st by kindness and by mildness do." EASTWICK.

"Ta mard sukhan nagufta bashad
Aib wa hunarash nihufta bashad
Har bisha guman ma bar ki khalist
Shayad ki palang khufta bashad." GULISTAN, chap. I.

"While a man's say is yet unsaid,
His weakness, merits none descry;
Think not each waste untenanted,
A sleeping tiger there may lie." (EASTWICK).

"Tanahi 'ssabr mudh nallat bimawa 'las di sirhan
Wa tara 'laqlu idh ghannat bil maghna 'lwurqi ghurban." HAFIZ.

"All patience has fled for the wolf abides where the lion before was found,
Reason, driven away has fled, ravens' notes for pigeons sound."
(BICKNELL).

"Ta na kubi gandam andar asya
Kai shawad arasta z'an khwan-i-ma?" (MASNAVI).

"Till the corn be ground with the mill, how can our table be furnished with bread?"

"Tangi mai l'al khwaham wa diwani
Sadd-i-ramaqi bayad wa nisf-i-nani,
Wa angah man wa tu nishasta dar wirani
Khushtar bud az mamlukat-i-Sultani." OMAR KHAYYAM.

"Give me a skin of wine, a crust of bread,
A pittance bare, a book of verse to read,
With thee, O love, to share my solitude,
I would not take the Sultan's realm instead."
WHINFIELD.

"Tan za jan wa jan za tan mastur nist,
Lek kasra did jan dastur nist." JALALUDDIN RUMI.

"Body is not veiled from soul, neither soul from body,
Yet no man hath ever seen a soul." (WHINFIELD).

"Tariqat bajuz khidmat-i-khalq nist
Ba tasbih wa sajja wa dalaq nist." BOSTAN OF S'ADI, chap. I.

"Religion is only in the service of the people,
It is not in the rosary and the prayer-carpet and the darwesh-garment."
(CLARKE).

"Tarsam na rasi ba ka'aba ey a'rabi!
K'in rah ki tu merawi ba Turkistan ast." GULISTAN, chap. 2.

"O, Arab, much I fear that thou at Mecca's shrine will never be,
For the road that thou art going is the road to Tartary."
(EASTWICK).

"Tars-i-ajal wa wahm-i-fana masti tu'st
Warna za fana shakh-i-baqa khwahad rust,
Ta az dam-i-Isawi shudam zinda ba jan
Marg-i-abad az wujud-i-man dast bashust." OMAR KHAYYAM.

"Death's terrors spring from baseless phantasy,
Death yields the tree of immortality;
Since Jesus breathed new life into my soul,
Eternal death has washed its hands of me."
(WHINFIELD).

"Tartaqa 'anfusina b'ilittaqa
Mutuhafan mina 'ala daru 'lbaqa,
Thumma yatina makafatu 'lmaqal
Dh'af dhaka rahmata min dhu 'ljalal
Thumma yaljaina al 'amthaliha
Kai yanalu 'l'abad mima naliha
Hakadha taarraj wa tanazzul da'ima
Dha fala zalat alaihi qaima." JALALUDDIN RUMI.

"Our breathings are lifted up in fear of God,
Offerings from us to the throne of Eternity,
Then come down to us rewards for our praises
The double thereof yea mercies from the king of glory,
Therefore are we constrained to utter these praises
That slaves may attain the height of God's gifts,
And so this rising and descent go on evermore,
And cease not for ever and aye." (WHINFIELD).

"Ta tawan bar masnad-i-izzat nihadan pa'e khwish
Az chi bayad kard dar khak-i-mazillat ja'e khwish."
ANWAR-I-SUHEILI.

"On honour's cushion till our foot we place,
Why in the dust sit down of foul disgrace." EASTWICK.

"Ta tiryak az Iraq awarda shawad mar-guzida murda buwad."
GULISTAN, chap. I.

"Before the antidote is brought from Trak, the person who is bitten by the snake may be dead." (EASTWICK).

"Ta tawani dirun-i-kas makharash
K'andarin rah kharha bashad;
Kar-i-darwish mustmand bar ar
Ki tura niz karha bashad." GULISTAN, chap. I.

"Strive not to pain a single heart
Nor by that thorny pathway move;
But with the needy aye take part;
To thee too this will succour prove." (EASTWICK).

"Tawaf-i-k'aba'e dil kun agar dile dari
Dilast k'aba'e m'ana, chu gil chi pindari?
Tawaf-i-k'aba'e surat haqqat badan farmud
Ki ta ba wasta'e an dile bidast ari
Hazar bar piyada tawaf-i-K'aba kuni
Qabul-i-haqq na shawad gar dile biazari." DIWAN-I-SHAMS-I-TABRIZ.

"Beats there a heart within that breast of thine,
Then compass rev'rently its sacred shrine:
For the true spiritual K'aba is the heart
And no proud pile of perishable art,
When God ordained the pilgrim rite, that sign
Was meant to lead thy heart to things divine,
A thousand times *he* treads that round in vain,
Who e'en one human heart would idly pain."
(FALCONER).

"Tawanam an ki niazaram andarun-i-kasi
Hasudra chi kunam ku zi khud baranj darast
Bimir ta birahi, ey hasud, kin ranjist
Ki az mashaqati-an juz ba marg natawan rast."
GULISTAN, chap. I.

"This can I do—inflict distress on none,
Envy's its own distress—what can I there?
Perish O envious one! for thus alone
Can'st thou escape from thy self-nurtured care."
(EASTWICK).

"Tawan ba marham tadbir nik wa rae sawab
Jarahat-i-dil sad para ra dawa kardan." ANWAR-I-SUHEILI.

"With the salve of happy counsel and of schemes that aim aright,
Be the heart in fragments shivered there is healing for its plight."
EASTWICK.

"Tawangara dil-i-darwish-i-khud badast awar,
Ki makhzan-i-zar wa ganj-i-diram na khwahad mand
Bar in riwaq-i-zabarjad nawishta and ba zar
Ki juz nikui ahl-i-karm nakhwahad mand." HAFIZ ODÉ, 176.

"Do thou, thyself, O rich man console the poor who weep,
Thy store of gold, thy silver heap shall not remain;
'Tis writ in golden letters upon the sapphire sphere,
'Save noble actions all things here shall not remain.'"
BICKNELL.

"Tawangaranra waqf ast wa nazr wa mihmani
Zakat wa 'itaq wa hadi wa qurbani
Tu kai badaulat-i-ishan rasi ki natawani
Juz in du rak'at wa an ham ba sad parishani." GULISTAN, chap. 7.

"Offerings to God, bequests to furnish ease
To the worn traveller, enfranchisement
Of slaves, alms, gifts and sacrifices,—these
Are rich men's works. Say, when wilt thou invent
Like merits for thyself who can'st but pray
With twice a hundred wanderings, twice a day?"
(EASTWICK).

"Tawangari ba hunar ast na ba mal, buzurgi ba aql ast na ba sal."
GULISTAN, chap. 1.

"Wealth consists in talent, not in goods; greatness in understanding, not in age." (EASTWICK).

"Tawan shinakht ba yak ruz dar shamail-i-mard
Ki ta kujash rasid ast paegah 'ulum
Wali za batinash aiman ma bash wa gharra mashu
Ki khubs-i-nafs na gardad ba salaha m'alum." GULISTAN, chap. 8.

"From a man's qualities a day's enough
To make us of his learning's limits sure,
Plume not thyself as though the hidden stuff
Thou of his heart hast reached; nor be secure,
For not e'en long revolving years can tell
The foul things which in man unnoticed dwell."
EASTWICK.

"Tawaz'u kun, ey dust ba khasm tund
Ki narmi kunad tigh burranda kund." BOSTAN OF S'ADI, chap. 4.

"Oh friend! exercise humility to a stern enemy,
For gentleness makes blunt the cutting sword."
(CLARKE).

"Tawaz'u kunad mardra sarfaraz
Tawaz'u buwad sarwaranra taraz." PANDNAMA OF S'ADI,

"Humility exalteth a man,
Humility is the embroidery of chiefs." GLADWIN.

"Ta za jahl wa khwanbaki wa fazul,
U ba pish-i-ma wa ma az wai malul
Tishna ra dard-i-sar arad bang r'aad,
Chu na danad k'u kushayad abr s'ad.
Bikhabar az zauq-i-ab-i-asman,
Chashma-i-u manadast dar jue rawan;
Markab-i-himmat su aflak rand
Az musabbib la jurm mahjub rand." JALALUDDIN RUMI.

"Through ignorance, sloth and folly,
Though He stands by us, we are shut off from Him,
The noise of thunder makes the head of the thirsty ache,
When he knows not that it unlocks the blessed showers,
His eyes are fixed on the running stream
Unwitting of the sweetness of the rain from heaven;
He urges the steed of his desire towards the *caused*,
And perforce remains shut off from the *causer*." (WHINFIELD).

"Ta zan na buri ki man bikhud maujudam
Ya in rah-i-khun khwara bakhud paimudam
In budi na bud-i-man za bud-i-u buwad
Man khud kih budam, kuja budam, kai budam?"
OMAR KHAYYAM.

"Think not I am existent of myself,
Or walk this blood-stained pathway of myself;
This being is not mine, it is of Him,
Pray what and where and whence is this myself?"
(WHINFIELD).

"Thalathat 'ihbabu; fahubbun 'ilaqatun, wa hubbun timlaiqun, wa hubbun huwa 'lqatlu." (ANON).

Three be the ways of love: a knitting of heart to heart; a pleasing of and eyes; a third love whose name is death." C. J. LYALL.

Thamaratu 'ljubni la ribhun wa la khusrun." ARABIC PROVERB.

"The fruit of timidity is neither gain or loss."

"Thumma qasat qulubukum min ba'di dhalika fahia k'alhijarati au ashaddu qaswatan wa'inna mina'l hijarati lama yatafajjaru min hu 'lanharu wa inna minha yashshaqqaqu fa yakhraju minhu'lma'u wa inna minha yahbitu min khashiyati 'llahi."

KORAN, chap. 2.

"Then after that your hearts became hard, and they were like rocks or harder still; for verily there are rocks from which rivers have gushed, and there are others verily from which when cleft, water hath issued, and there are others verily which have sunk down through fear of God."

(RODWELL).

"Tifl ta gir wa ta poya na buwad
Markabash juz gardan-i-baba na buwad,
Chun fazuli gasht wa dast wa pa namud
Dar fana uftad, dar kur wa kabud." JALALUDDIN RUMI,

"So long as a babe cannot grasp or run,
It takes its father's back for its carriage,
But when it becomes independent and uses its hands
It falls into grievous troubles and disgrace." WHINEIELD.

"Tigh dadan dar kaf-i-zange mast
Bih ki ayad ilmra nakas ba dast." JALALUDDIN RUMI.

"Better to arm a drunken negro than
To lavish learning on a wicked man." (EASTWICK).

"Tigh dar dastash nih az ujuzash bikun
Ta ki ghazi gardad u ya rahzan,
Z'anki 'karamna' shud Adam z'ikhtiyar
Nim zambur 'asl shud, nim mar." JALALUDDIN RUMI.

"Place a sword in his hand and remove his impotence
To see if he turns out a warrior or a robber;
Because freewill is that with which 'We honour Adam,'
Half the swarm become bees, and half wasps."

(WHINFIELD).

"Tigh-i-hilm az tigh ahan tiztar
Bal za sad lashkar zafar angiztar." ANWAR-I-SUHEILI.

"Mildness than steel a greater sharpness boasts,
Yea, 'tis more conquering than a hundred hosts."

EASTWICK.

"Tigh-ra chun ba qasd-i-jan kardand
Rast chun surat-i-zaban kardand." ANWAR-I-SUHEILI.

"Since swords were formed a deadly trade to ply,
'Twas right them in the shape of tongues to make."

EASTWICK.

"Tihi pae raftan bih az kafash tang
Bala'e safar bih ki dar khana jang;
Bazindan-i-qazi giriftar bih
Ki dar khana didan bar abru girih." BOSTAN OF S'ADI, chap. 7.

"To go barefoot is better than the tight shoe,
The toil of travel better than contention in the house;
To be a captive in the Qazi's dungeon is better
Than in the house to see contraction on the eyebrow of the wife."
(CLARKE).

"Tire ki ajal kashad siparha hich ast
Wa in muhtashime wa sim wa zarha hich ast,
Chandanki barue karha nigaram
Nikast ki nikast digarha hich ast." (OMAR KHAYYAM).

"Against death's arrows what are bucklers worth?
What all the pomps and riches of the earth?
When I survey the world I see no good
But goodness, all beside is nothing worth." (WHINFIELD).

"Tirkash umarash tihi shud, umar raft
Az dawidan dar shikar-i-saya tuft
Saya'e yazdan chi bashad daya'e ash
Wa rihanad az khiyal wa saya'e ash
Saya'e yazdan buwad banda'e khuda
Murda'e in 'alam wa zinda'e khuda." JALALLUDIN RUMI.

"Our life's our quiver. When our years are vainly spent
In chasing phantoms, grief one day will have its vent.
Let God's protection mercifully on us rest,
All fancies and all phantoms stand at once confessed,
God's servants are His shadows here below on earth
To this world dead, but living in a second birth." REDHOUSE.

"Tishnaganra numayad andar khwab
Hama alam ba chashm chashma'e ab." GULISTAN, chap. 7.

"To those athirst the whole world seems
A spring of water in their dreams." (EASTWICK).

"Tu an gah shawi pish-i-mardam 'aziz
Ki mar khwishtan ra na giri bachiz
Buzurge ki khud ra za khurdan shumard,
Badunya wa 'uqba buzurgi biburd." BOSTAN OF S'ADI, chap. 4.

"Thou becomest precious before men at that time
When thou reckonest thyself for nothing,
The great one who reckoned himself among the small folk,
Carried away greatness in this and in the future world."
(CLARKE).

"Tu'asi 'nnasiha 'lbarra wa ta'tasu wa tazwarru
Wa tanqadu liman gharra, wa man mana wa man namma
Wa tasa' fi hawa 'nnafsi, wa tahtalu ala 'lfalsi
Wa tansa dhulmata 'rramsi wa la tadhkuru ma thamma."

MAQAMAT OF HARIRI, chap. 11.

"Thou resistest him who counselleth righteousness; thou art hard in understanding; thou swervest aside; but thou followest the guiding of him who deceiveth, who lieth, who defameth. Thou walkest in the desire of thy soul; thou schemest after money but thou forgettest the darkness of the grave, and rememberest not what is there." (CHENERY).

"Tu auwwal na basti, chu sar-i-chashma bud;
Chu sailab shud, pish bastan chi sud." BOSTAN OF S'ADI, chap. 7.

"At first when it was a mere fountain, thou didst not bind it,
When it became a torrent, of what use is binding?" (CLARKE).

"Tu az an ruze ki dar hast amadi
Atishi ya khak ya bade budi;
Gar bad an halat tura budi baqa
Kai rasidi mar tura in irtiqa?" JALALUDDIN RUMI.

"On the day that you entered upon existence
You were first fire, or earth, or air,
If you had continued in that your original state,
How could you have arrived at this dignity of humanity."

WHINFIELD.

"Tu az changal gurgam dar rabudi
Chi didam? aqibat khud gurg budi." ANWAR-I-SUHEILI.

"Thou didst me from the wolf's claws free; but now
I do at last perceive a wolf art thou." EASTWICK.

"Tu ba k'aba gar narafti, bikashandat sa'adat,
Maguriz, ey fuzuli ki za haqq mafarr na dari."

DIWAN-I-SHAMS-I-TABRIZ.

"If you have not gone to the Kaaba, fortune will draw you thither,
Do not flee, O babbler, for you have no refuge from God."

(NICHOLSON).

"Tu barae wasl kardan amadi
Na barae fasl kardan amadi;
Ta tawani, pa ma nih andar firaq
Abghadha 'l'ashya 'indahu 'ttalaq." JALALUDDIN RUMI.

"Thou hast come to draw men to union with Me,
Not to drive them far away from Me,
So far as possible, engage not in dissevering;
'The thing most repugnant to Me is divorce.'"

(WHINFIELD).

"Tu bar an guzida'e khuda wa paighambar
Guzidi fulan wa fulan wa fulanra." NASIR-I-KHUSRAW.

"God and His Prophet thus decreed; but, no!
You much prefer the views of So-and-so."
E. G. BROWNE.

"Tu baz-i-said-i-shahi b'ustukhwan m'angar
Huma'e himmat-i-khudra buland rah parwaz." AKHLAQ-I-MUHSINI.

"Thou, the falcon of the royal wrist, look not upon bones,
Give a lofty flight to the phœnix of thy ambition." (KEENE).

"Tu budi awwal, wa akhir tu bashi
Tu bih kun akhiram az awwalinam;
Chu tu pinhan shawi az ahl-i-kufaram,
Chu tu paida shawi az ahl-i-dinam." DIWAN-I-SHAMS-I-TABRIZ.

"Thou wert first and last thou shalt be,
Make my last better than my first,
When Thou art hidden, I am of the infidels,
When Thou art manifest, I am of the faithful."
(NICHOLSON).

"Tu dar 'aqila'e tartib-i-rish wa dastari
Chiguna ratal-i-giran khwarra ba dast ari."
DIWAN-I-SHAMS-I-TABRIZ.

"You are in the bonds of (absorbed in) the arrangement of beard and turban,
How will you gain him who quaffs the mighty flagon (of love)?"
(NICHOLSON).

"Tu, ey bulbul, ki ba gul dar wisali
Ghanimat dan ki bas farkhanda fali." ANWAR-I-SUHEILI.

"O nightingale! that with the rose dost sit,
Thy state is blissful, therefore value it." EASTWICK.

"Tu gil budi wa dil shudi, jahil budi, aqil shudi
An k'u kashidat in chunin, an su kashanat an chunan
Andar kasha kashhae'u nushast nakhushhae'u
Ab ast atishhae'u, bar wai makun rura giran."
DIWAN-I-SHAMS-I-TABRIZ.

"Thou wert dust and art spirit, thou wert ignorant and art wise,
He who has led thee thus far, will lead thee further also,
How pleasant are the pains He makes thee suffer while He gently draws thee to Himself,
His flames are as water, do not frown upon Him." (NICHOLSON).

"Tu hama tam'a bar an nih ki bar an nist ummidat
Ki za naummidi-i-awwal tu badin sue rasidi."
DIWAN-I-SHAMS-I-TABRIZ.

"Set thy whole desire on that whereof thou hast no hope,
For thou hast come thus far from original hopelessness."
(NICHOLSON).

"Tu ham bar dare hasti ummidwar
Pas ummid bar dar nishinan barar;
Nakhwahi ki bashad dilat dardmand,
Dil-i-dardmandan bar awar za band." BOSTAN OF S'ADI, chap. 1.

"Thou even art hopeful at the door of God,
Then accomplish the hope of those sitting at thy door,
Thou dost not wish that thy heart may be sorrowful,
Bring forth from fetters the heart of the sorrowing ones."
(CLARKE).

"Tu hamchu wadi khushki wa ma chu barani
Tu hamchu shahr-i-kharabi wa ma chu m'imari,
Baghair-i-khidmat-i-ma ki mashariq-i-shadist
Na did khalq wa na binad za shadi asari." DIWAN-I-SHAMS-I-TABRIZ.

"You are as a dry valley and I as the rain,
You are as a ruined city and I as the architect,
Except my service which is joy's sunrise
Man has never felt and never will feel an impression of joy."
(NICHOLSON).

"Tu ham gardan az hukm-i-dawar ma pich
Ki gardan na pichad za hukm-i-tu hich." (BOSTAN OF S'ADI).

"Do thou also from the order of the Ruler (God) twist not thy neck,
So that no-one from thy order may twist his neck." (CLARKE).

"Tu k'az khwab-i-naushin babang-i-rahil
Nakhizi, digar kai rasi dar sabil?
Sabaq burda rah-rau, ki barkhast zud,
Pas az naql bedar budan, chi sud?" BOSTAN OF S'ADI, chap, 9.

"When from sweet sleep at the sound of 'Alrahil' (march !) thou
Risest not, when wilt thou again reach the track of the caravan?
That wayfarer excelled, who rose quickly,
To be awake after translation to the next world what profit is it?"
(CLARKE).

"Tu k'az sara'e tabi'at nami-ravi birun,
Kuja bakui-haqiqat guzar tawani kard?
Gada'i dar mai-khana tarfa iksirast,
Gar in 'amal bikuni, khak zar tawani kard." HAFIZ ODE, 125.

"Thou who ne'er hast issued from the shrine of sense,
How to Truth's high pathway can'st thou journey hence?
Begging at the wine house is the chemic stone,
Dust to gold transmute thou by this act alone." BICKNELL.

"Tukhm-i-dagh'l mikashti, afsusha mi-dashti
Haqq-ra 'adam pindashti, aknun bibin ey qaltaban!"
DIWAN-I-SHAMS-I-TABRIZ.

"Thou didst sow the seed of deceit, thou didst indulge in derision,
Thou didst regard God as nothing: see now, O miscreant!"
(NICHOLSON).

"Tukhm-i-takabbur m'afshan sinara
Jae madih dar dil-i-khud kinara." ANWAR-I-SUHEILI.

"Sow not the seeds of pride within thy breast,
Nor suffer malice in thy heart to rest." EASTWICK.

"Tu murgh-i-'alam-i-qudsi, nadim-i-majlis-i-unsi
Darig'h bashad agar tu darin maqam bamani
Hamirasad za samawat har sabah nidayat
Ki rah buri banishana, chu gard-i-rah binshani,
Barah-i-k'aba'e waslash bibin bar har bun-i-khari
Hazar kushta'e shauqand dada jan ba jawani
Hazar khasta dar in rah faru shudand wa niyamad,
Za bui wasl nasime, za kui dust nishani." DIWAN-I-SHAMS-I-TABRIZ.

"O honoured guest in love's high feast, O bird of the angel sphere,
'Tis cause to weep if thou wilt keep thy habitation here.
A voice at morn to thee is borne—God whispers to the soul,
'If on the way the dust thou'llt lay, thou soon wilt gain the goal,
That road be thine toward the shrine; and lo! in bush and briar
The many slain by love and pain in flower of young desire,
Who on the track fell wounded back and saw not ere the end
A ray of bliss, a touch, a kiss, a token of the Friend."
(NICHOLSON).

"Tu na karda bar khalq bakhshaishe
Kuja yabi az khwish asaishe,
Chu dilha za bimat binaland hame
Ki bar jan-i-rishat nihad marhame?" ANWAR-I-SUHEILI.

"Thou, who didst ne'er to others pardon grant,
When wilt thou solace for thine own self find?
And say, when all in terror of thee pant,
Who will spread ointment on thy wounded mind?"
EASTWICK.

"Tu niku rawish bash ta bad sigal
Ba bad guftan-i-tu nayabad majal
Chu ahang-i-barbat buwad mustaqim
Kai az dast-i-mutrib khurad gushmal." GULISTAN, chap. 2.

"Walk well, that he who would calumniate
Thee may naught evil find of which to prate;
For, when the lute a faithful sound returns,
It from the minstrel's hand what censure earns."
(EASTWICK).

"Tu nik wa bad ham az khud bipurs,
Chira digare bayadat muhtasib?
Wa man yattaqi 'llaha, yuj'il lahu
Wa yarzuqhu min haithu la yahtasib." HAFIZ.

"Learn good and evil from thyself alone,
A watchman wherefore in some other own?
'God helps the creature that Him glorifies,
And, whence he hopes not all his wants supplies.'"
(BICKNELL).

"Tura janat nama ast, kardar khatt
Ba jan bar makun juz ba niki raqam
Ba nama dirun jumla niki nawis
Ki dar dast-i-tust ey biradar qalam." NASIR-I-KHUSRAW.

"Thy soul is a book, thy deeds are like the writing: write not on thy soul ought else but a fair inscription,
Write what is wholly good in the book, O brother, for the pen is in thine own hand." E. G. BROWNE.

"Tura ki dard na bashad za hal-i-ma chi tafawut,
Tu qadr-i-tishna chi dani, ki dar kinara'e jau'i?" ANWAR-I-SUHEILI.

"How canst thou, painless, estimate the cruel pang of our regret?
How tell what those athirst must feel, while by thee flows the rivulet."
EASTWICK.

"Tu pak bash, wa madar, ey biradar az kas bak,
Zanand jama'e napak gazuran bar sang." GULISTAN, chap. I.

"Remain thou pure O brother and have no fear of anyone:
It is the unclean garment which the washerman dashes against the stone." (PLATTS).

"Tura nist an takiya ba kardigar
Ki mamluk ra ba khudawandgar." BOSTAN OF S'ADI, chap. 6.

"Thou hast not the same reliance on the Omnipotent,
That a slave has on his Lord."

"Tura ta dihan bashad az hirs baz
Niayad bigush-i-dil az ghaib raz." BOSTAN OF S'ADI, chap. 3.

"So long as thy mouth is open through avarice,
The secret of God from the hidden comes not to the ear of the heart."
(CLARKE).

"Tura zi kungara-i-'arsh mi-zanand safir
Na-danamat ki darin khakdan chi uftadast." HAFIZ.

"They are calling to thee from the pinnacles of the throne of God,
I know not what hath befallen thee in this dust heap."
(E. G. BROWNE).

"Tu rihai ju za na jinsan ba jadd
Suhbat-i-najins gur ast wa lahad." JALALLUDIN RUMI.

"Seek earnestly for deliverance from the uncongenial,
The society of the uncongenial is like the grave."

"Tute kalaghash bud ham nafas
Ghanimat shumarad khulas az qafas." BOSTAN OF S'ADI.

"A parrot for whom a crow was companion
Considers freedom from the cage, gain." (CLARKE).

"Tutian wa bulbulanra az pasand
Az khush awazi qafs dar mikunand
Zaghra wa chaghdra andar qafs
Kai kunad, in khud nayamad dar qisas." JALALUDDIN RUMI.

"It is on account of their sweet voices
That choice parrots and nightingales are prisoned in cages;
Ugly owls and crows are never prisoned in cages,
Such a thing was never heard of in history." (WHINFIELD).

"Tu tu ham me kuni az qurb Haqq
Ki tabqgar dur na bud az tabq
An na me bini ki qurb auliya
Sad karamat darad wa kar wa kiya?
Ahan az Daud mum me shawad
Mum dar dastat chu ahan meshawad." JALALUDDIN RUMI.

"Thou fanciest thyself near to God,
Saying 'The maker of the dish is not far from the dish,'
Knowest thou not that the nearness of saints to God
Involves the power to do mighty works and signs?
Iron was as wax in the hands of David,
Wax in thy hands is as iron." (WHINFIELD).

"Tu u mulk u ja Sikandari, man u rasm u rah qalandari
Agar an khush ast, tu dar khuri, wa gar in bad ast mara saza."
KURRAT AL AYN.

"Sikandar's pomp and display be thine, the Kalandar's habit and way be mine,
That, if it please thee, I resign, while this, though bad, is enough for me."
E. G. BROWNE.

"Tu yar-i-khilwat-i-nazi, muqim-i-parda'e razi,
Qarargah chi sazi dar in nishiman-i-fani?
Ba hal-i-khud nazare kun, birun birau, safare kun,
Za habs-i-'alam-i-surat bamarghzar-i-ma'ni."
DIWAN-I-SHAMS-I-TABRIZ.

"Thou art a darling bosom friend, thou art always behind the secret veil,
Why dost thou make thy dwelling-place in this perishable abode,
Regard thine own state, go forth and journey
From the prison of the Formal world to the meadow of Ideas."
(NICHOLSON).

"Tu zar na'i, ey ghafil-i-nadan, ki tura
Dar khak nihand, wa baz birun awarand." OMAR KHAYYAM.

"You are not gold; once hidden in the earth
No-one will care to dig you up again." WHINFIELD.

"Uallilu 'nnafsa bi 'l'amali 'arqubuha
Ma 'adhyaqa 'l'aisha lau la fashatu 'l'amali;
Lam 'artadhi 'l'aisha wa'laiyyamu muqbilatun
Fakaifa 'ardha waqad wallat 'ala 'l'ajali?" AL TUGHRAI.

"But midst my sorrows and my toils
Hope ever soothed my breast with smiles,
Her hand removed each gathering ill,
And oped life's closing prospects still.
Yet spite of all her friendly art
The spacious scene ne'er gained my heart;
I loved it not although the day
Met my approach and cheered my way,
I loathe it now the hours retreat
And fly me with reverted feet." J. D. CARLYLE.

"Uallimuhu 'rrimayata kulla yaumin,
Fallama ashtadda sa'iduhu, ramani." GULISTAN, chap. I.

"I taught him archery every day,
And when his arm waxed strong, he shot me." (PLATTS).

"U ba juyanda-i-khud hamrah ast, wa dast girifta dar talab-i-khud mitazad." JAMI, BEHARISTAN.

"He is the companion of the journey of them who seek Him, and holds by the hand those who are in search of Him." (ASIATIC JOURNAL).

"U ba khunam tishna wa man bar labash; ta chun shawad kam bistanam az u, ya dad bistanad zi man." HAFIZ.

"Thirsty for my blood—He, and for His lip—I. So that when it happeneth,
My desire I will take from Him, or revenge He will take from me."
(CLARKE).

"U bifarmudast man in bandagi
Nist mara az khud in guyandagi,
Jan barae amr-i-u darim ma
Gar bar rege guyad u, karim ma." JALALUDDIN RUMI.

" God has enjoined this servitude upon us,
We say not this merely on our own authority;
We enjoy life on condition of doing His will;
If He bids us, we sow our seed upon the sand."
WHINFIELD.

" U chu Faraun wa tanash Musa'e u
U ba birun mi-dawad ki 'k'u adu?'
Nafs andar khana'e tan naznin
Bar digar kas dast mi-khayad ba kin." JALALUDDIN RUMI.

" He is like Pharaoh and his body like Moses,
He runs abroad crying 'Where is my foe?'
While lust is in his house, which is his body,
He bites his finger in spite against strangers."
WHINFIELD.

" Udimu mitala 'lju'i hatta umitahu
Wa 'adhrabu 'anu 'dhdhikra safhan fa 'adhhalu
Wa 'astaffu turba 'lardhi kaila yara lahu
Alayya mina 'ttawali amraun mutatawwilu." ASH SHANFARA.

" I make perpetual the term of delay for the satisfaction of the calls of hunger, until I kill it. I then turn away from noticing it, and I forget it.
" And I lick up the dry dust of the earth, lest some pretender to generosity should imagine in himself a superiority over me by offering food." REDHOUSE.

" Udkhul fi 'ibadi multaqi
Jannatan min ruyati ya muttaqi." JALALUDDIN RUMI.

" Enter the hearts of my servants
To gain the paradise of beholding me, O fearer of God."
WHINFIELD.

" Udkhulu 'labyata min abwabaha
W'utlubu laghraz fi asbabiha." JALALUDDIN RUMI.

" Enter houses by the doors
And trace effects to their causes."

" Uffa li ddunya idha kanat kadha
Ana fiha fi bala'in wa adha
In safa 'aishu amrin fi subhiha
Jarr'athu mumsiyan kasa 'rradda
Wa laqad kuntu idha ma qila man
An 'amu 'l'alami 'aishan qila dha." ALIF LAILA WA LAILA.

" Foul fall thee, world it should be so!
Nought else but toil and wail and woe
Is doled to me.
" In morning tide though life be bright,
Yet man must drain the cup ere night
Of misery.
" And e'en with me if men asked erst
'Who in the world of joy ranks first?'
They answered 'He!'" TORRENS.

"Ufuq zi aksi shafaq rang-i-gulistan girad." HAFIZ.

"From the reflection of the ruddy crepuscule the horizon taketh the hue of the rose-garden." CLARKE.

"U jahan kamil ast wa mufrad ast
Nuskha'e kull wujud ura ba dast
Pas hami-guyand har naqsh wa nigar
'Muzhda! muzhda! nak hami-ayad bahar!'" JALALUDDIN RUMI.

"He is the perfect world, yet He is single,
He holds in hand the writing of the whole of existence,
Wherefore all forms and colours of beauty cry out,
'Good news! good news! lo! the spring is at hand!'"
WHINFIELD.

"U ki ghafil bud az kisht bahar
U chi danad qimat-i-in ruzgar
Dar panah lutf-i-haqq bayad gurikht
K'u hazaran lutf bar arwah rikht
Ta pinahe yabi anki chun panah
Ab wa atish mar tu ra gardad sipah." JALALUDDIN RUMI.

"Whoever may put off to sow seed in spring
Ignores the true value of time's swiftest wing,
Let each one take refuge in mercy of God
Who grace manifold on our souls has bestowed,
Then shalt thou find shelter, when shelter thou needest,
Fire's, water's protection thou'lt have as thou heedest."
REDHOUSE.

"Ukhtar watanan ma ardhaka fa'inna 'lhurra yadhi' fi baladihi wa la y'urafu qadruhu." SHERISHI.

"Choose a land which pleases thee, for the free man is neglected in his own country and his worth is not recognised."

"Ulamara zar bidih ta digar bikhanand wa zuhhadra chize ma dih ta zahid bamanand." GULISTAN, chap. 2.

"To the wise give gold that they may study the more; and to the devout give nothing that they may remain devout." (EASTWICK).

"Umar barf ast wa aftab tammuz
Andake manad wa khwaja gharra hanuz." GULISTAN, Preface.

"Life is like snow in July's sun
Little remains; and is there one
To boast himself and vaunt thereon?" EASTWICK.

"Umaraha shud ta dar in kakh-i-kuhan
Tar-i-nazm basta bar 'ud-i-sukhan,
Har zaman az nau nawa'e mi-zanam
Dam za diri majara mi-zanam
Raft umr, wa in nawa akhir na shud
Kast jan wa in majara akhir na shud
Pusht-i-man chu chang kham gasht hanuz
Har shabe dar sar 'udam ta ba ruz." JAMI (SALAMAN AND ABSAL).

"And yet how long, Jami, in this old house
Stringing thy pearls upon a harp of song?
Year after year striking up some new song
The breath of some old story. Life is gone
And yet the song is not the last; my soul
Is spent,—and still a story to be told!
And I whose back is crookéd as the harp
I still keep tuning through the night till day."
FITZGERALD.

"Umar biguzasht ba bihasili wa bu 'lhawasi
Ey pisar jam-i-mayam dih ki bapiri birasi
Dush dar khail-i-ghulaman-i-darash mi-raftam
Guft 'k'ey bekas bichara, tu bari chi kasi?
Ta chu mijmar nafsi daman-i-janan girim
Dil nihadim bar atish zi pae khush nafsi.'" HAFIZ.

"In fruitlessness and lustfulness passed my life,
O son! give me the cup of wine so that to old age thou mayest reach,
Last night in the crowd of slaves of His door I went,
He spake, saying, 'O friendless, remediless one, the load of what person art thou,
So that like the censer a moment we may take the skirt of the Beloved,
We placed our heart on the fire for the sake of a pleasant breath."
CLARKE.

"Umar ba khushnudi dilha guzar
Ta za tu khushnud shawad kirdagar." NIZAMI.

"Pass thy life in contenting hearts that the Creator may be content with thee." ASIATIC MISCELLANY.

"Umar dar kunj-i-tajarrud magzaran digar ki hast
'Ishrat abad tahhul rauza'e aman wa aman." ANWAR-I-SUHEILI.

"Pass not thy life a celibate, the while
Thou mightest, bird-like, those glad gardens skim,
Where pleasures reign and joys the goblet brim."
EASTWICK.

"Umar ki bi ishq raft hich hisabash ma gir
Ab-i-hayat ast ishq dar dil wa janash pazir."
DIWAN-I-SHAMS-I-TABRIZ.

" Prize not at all life that has passed without love,
Love is the water of life: receive it in thy heart and soul."
NICHOLSON.

" Umaththilu shakhsahum fi wasti qalbi
Gharamun wa ishtiyaqun wa iftikaru
Eya man dhikruhum adha dithari
Kama hubba lahum hauli shi'aru
Ahibbtuna ila kam dha 'ttamadi
Wa kam hadha 'ttaba 'udu wa 'nnafaru." ALIF LAILA WA LAILA.

" Their form lies pictured in my bosom's core
With love desire and dreamy passion fraught,
Close as a vest their memory still I wore
While love enwrapped me in a robe of thought,
Long as they linger hence, so lastingly
Endures our love, past mortal constancy." TORRENS.

" Ummatu 'l'ishqi khafi fi 'l'ummum
Mithl jud haulahu laumu saqam." JALALLUDIN RUMI.

" The people of love are hidden among the peoples
As a liberal encompassed by the contumely of the base."
WHINFIELD.

" Ummid-i-afiyat an gah buwad muafiq-i-aql
Ki nabz ra batabiat shinas binumai
Bipurs har chi na dani ki zill-i-pursidan
Dalil-i-rah-i-tu bashad ba-azz-i-danai." GULISTAN, chap. 8.

" Hope thou with reason for good health when thou
Dost to the skilful leech thy pulse present,
Ask what thou knowest not,—with the stigma now
(If shame there be) of asking be content,
And thus in learning grow pre-eminent." EASTWICK.

" Ummid basta bar amad wali chi faida az anki
Ummid nist ki umr guzashta baz ayad." GULISTAN, chap. 1.

" Hope long delayed is granted. Have I gained
Aught? Nay. Life spent returns not back again."
EASTWICK.

" Ummid-i-dusti nau az dushmanan kuhan
Chunan buwad ki talab kardan gul az gulkhan." ANWAR-I-SUHEIL

" To hope new friends will spring from ancient foes
Is from a furnace to expect a rose." (EASTWICK).

" Ummidwar buwad admi ba khair-i-kasan
Mara ba khair-i-tu ummid nist,—sharr marasan."
GULISTAN, chap. 4.

" From some a man might favours hope,—from thee
We hope for nothing but immu ity." EASTWICK.

"Umri bi gul wa bada biraftim bigasht
Yak kar-i-man az daur-i-jahan rast nagasht
Az mai chu nashud hich murade hasil
Az har chi guzashtim guzashtim guzasht." OMAR KHAYYAM.

"Long time in wine and rose I took delight
But found my business never went aright;
Since wine could not accomplish my desire,
I have abandoned and forsworn it quite."
(WHINFIELD).

"Umratan bad wa murad, ey saqian-i-bazm-i-Jam
Garchi jam-i-ma na shud pur mai badauran-i-shuma." HAFIZ.

"O cup-bearers of the banquet of Jam—long be your life; that is our desire,
Although our cup be not full of wine at the circulation of the cup of yours." (CLARKE).

"Umr-i-giranmaya dar in sarf shud
Ta chi khuram saif wa chi pusham sita,
Ey shikam khira binani bisaz
Ta nakuni pusht bakhidmat du ta." GULISTAN, chap. I.

"Life, precious life has been in pondering spent
On summer clothing and on winter food,
O glutton belly! let one loaf content
Thee, rather than the back in slavish mood
Be to the ground in other's service bent." EASTWICK.

"Umr-i-tu chihal gasht, ba juz chihal na shudi
Dakhil ba dar madina'e dil na shudi
Guyand ki 'arbain buwad sal kamal
Shud umr-i-tu 'arbain wa kamal na shudi." NABIL.

"Thine age is forty, yet thou art nought but a fool,
Thou hast not entered in at the gate of the city of the heart,
They say that forty is the year of perfection,
Thine age is forty, yet hast thou not become perfect."
E. G. BROWNE.

"'Umr-i-tu chi du sad wa chi sisad, chi hazar
Z'in kukna sera birun birandat nachar
Gar badshahi war gar gada'e bazar
In har du ba yak nirk buwad akhir-i-kar." OMAR KHAYYAM.

"Though you should live to four or forty score,
Go hence you must as all have gone before;
Then, be you king or beggar of the streets
They'll rate you all the same, no less, no more."
WHINFIELD.

"Umri za pa'e murad za'i daram,
W'az daur-i-falak chist ki naf'i daram,
Ba har ki biguftam ki tura dust shudam,
Shud dushman-i-man, wah! ki chi tal'i daram?" HAFIZ.

"Crossed in my hopes in life, gone far have I,
From circling heaven but woes that mar have I;
He whom at any time I called my friend
Has proved a foe to me; what star have I." BICKNELL.

"Umrur 'ala jadathi 'lladhi hallat bihi Umm-'al-Ala fanadiha lau tasm'au
'Anni halalti wa kunti jidda faruqatin baldan yamurru bihi 'shshuja'u fa'yafza'u?
Falaqad tarakti saghiratan marhumatan lam tadrina jaz'aun alaiki, fatahjaz'au,
Wa'idha sam'itu 'aninaha fi lailiha tafiqat 'alaiki shu'unu 'aini tadma'u." MUWAILIK AL-MAZMUM.

"Take thou thy way by the grave wherein thy dear one lies,
Umm-al-Ala, and lift up thy voice; ah, if she could hear!
How art thou come,—for very fearful wast thou,—to dwell
In a land where not the most valiant goes but with quaking heart?
And a little one hast thou left behind—God's ruth on her!
She knows not what to bewail thee means, yet weeps for thee.
When her crying smites in the night upon my sleepless ears,
Straightway mine eyes brimful are filled from the well of tears."
C. J. LYALL.

"Undhub zamanan salafa sawwadatta fihi 'ssuhafa
Wa lam tazal mu'takifa ala 'lqabihi 'shshan'i." MAQAMAT OF HARIRI.

"Bewail the time that passed away
When thou hast blackened pages bright,
And never ceased to steep thyself
In deeds of shame and heinousness." STEINGASS.

"Undhur bi ainika hal 'ardhun mu'attalatun
Mina 'nnabati k'ardhin haffaha 'shshajaru
Fa'addi 'amma yushiru 'laghbiyau bihi
Fa 'eyyu fadhlin li udin ma lahu thamaru."
MAQAMAT OF HARIRI, chap. 37.

"See for thyself if a land that is not decked out with plants is like a land all around hedged in with trees rich of growth.
"So wend aside from what fools are in their sloth pointing to, for say, what good can there be in wood that never bears fruit." STEINGASS.

"Uqaddimu ustadhi 'ala nafsi walidi
Wa'in nalani min walidi 'lfadhlu wa' sh sharaf
Fadhaka murabbi 'rruhi wa' rruhu jauharu
Wa hadha murabbi 'ljismi wa' ljismu min sadaf."
MAJANI UL ADAB.

"I esteem my teacher higher than my father,
From my father came to me grace and honour,
But my teacher nurtured my spirit and the spirit is a pearl,
While my father nurtured my body which is but a shell."

"Uqba'e z'in s'abtar dar rah nist
Ey khunuk an k'ash hasad hamrah nist
In jasd khana'e hasad amad badan
K'az hasad aluda gardad khandan." JALALLUDIN RUMI.

"No mountain-pass as this life's progress is so steep,
Let envy not increase thy load; thou canst but creep,
The flesh a hot-bed is of envy and of strife
These soil the soil; for envy's bane of mortal life."
REDHOUSE.

"U-ra khwahi za zan wa farzand bibur
Mardana dar az khwish wa paiwand bibur,
Har chiz ki hast band-i-rah ast tura
Ba band chiguna rah rawi, band bibur." OMAR KHAYYAM.

"If you seek Him, abandon child and wife,
Forsake and sever all these ties to life;
All these are bonds that check your upward course,
Arise and cut these bonds as with a knife." WHINFIELD.

"'Uridu bastata kaffin 'asta'inu biha
'Ala qadha'i huquqin lil'ula qibali,
Wa' ddahru yu'kisu 'amali wa yuqni'uni
Mina 'lghanimati b'ada 'lkaddi b'ilqafali." AL TUGHRAI.

"But wealth I own engrossed each thought,
There was a moment when I sought
The glittering stores ambition claims
To feed the wants his fancy frames;
But now 'tis past,—the changing day
Has snatched my high-built hopes away,
And bade this wish my labours close,
Give me not riches but repose." J. D. CARLYLE.

"Ushahidu man 'ahwa bighairi wasilatin
Fayalhaquni sh'anun 'adhallu tariqa
Yuwajjiju naran thumma yutfi birashshatin
Lidhalika tarani muhraqan wa ghariqa." GULISTAN, chap. 2.

"I behold Him whom I love without a mediator
And so I fall into such a state that I lose my way;
He kindles a fire, then extinguishes it with a sprinkling,
For this reason thou seest me burnt and drowned." PLATTS.

'Ushtur amad in wujud khar khwar
Mustafa zadi bar in ushtur sawar
Ushtura tang gule bar pusht-i-tust
K'az nasimash dar tu sad gulzar rast
Mail-i-tu sue mughilanast wa reg
Ta ki gul chini za khar murda reg."

JALALUDDIN RUMI

"Thorn-eating camel truly is this world of ours,
Ahmed * then came and mounted; him that camel bears.
O camel, on thy back thou bear'st a vase of rose,
On thee from thence have sprouted rose-buds as God knows,
Thy tastes lead thee to camel-thorn and wastes of sand,
To thee the thorn's a rose; the wilderness, rich land.

REDHOUSE.

"Ustad-i-mu'allim chu buwad kam azar
Kharsak bazand kudakan dar bazar."

GULISTAN, chap. 7.

"When the schoolmaster gentle is and sweet,
The boys will play at leap-frog in the street."

EASTWICK.

"Utlub ad'durra, akhi wasti 'ssadaf
W'utlub al fann min arbabu 'lharf."

JALALUDDIN RUMI.

"Seek the pearl, O brother, in the shell,
And seek for skill among the learned."

"Utlubni 'inda 'lqulubi 'lmunkasarati w'alqubur 'ulmundrisati."

HADIS-I-QUDSI.

"Seek Me in the broken hearts and by the crumbling tombs."

"Utlubu 'l'ilma wa lau kana bi 'Sini."

SAYING OF MUHAMMAD.

"Seek learning though it be as far as China."

"Uzr-i-taqsir-i-khidmat awardam
Ki nadaram bita'at istizhar
'Asiyan az gunah tauba kunand
'Arifan az 'ibadat-i-istighfar."

GULISTAN, chap. 2.

"Excuse for my faulty service do I bring,
For I have not the strength to serve Thee;
Sinners of their sins repent,
Those who hold communion with thee implore forgiveness for worshipping."

(PLATTS).

"Uzr khwahi kun wa 'afu talab chu uftad
Rakhna dar qa'ida yari yaran qadim;
War niayad band an rakhna baguftar zaban
Dar imarat girish kush bikhisht zar wa sim."

JAMI, BIHARISTAN, chap. 3.

* Muhammad.

" Excuse thyself and beg pardon from thy friends,
When a breach arises in the foundation of amity among friends;
And if the breach cannot be repaired by word of speech,
Endeavour to build it up by employing bricks of gold and silver."
(REHATSEK).

" Wa'auha rabbuka ila 'nnahli 'ani 'ttakhidhi mina 'ljibali buyutan wa mina 'shshajarin wa mimma ya'rishuna, thumma kuli min kulli 'thamarati fa'sluki subula rabbiki dhululan yakhruju min butuniha sharabun mukhtalifun 'alwanuhu fihi shifa linnasi."
KORAN, chap. 16.

" Thy Lord hath taught the bee 'Provide thee houses in the mountains and in the trees and in the hives which men build thee; feed moreover on every kind of fruit and walk the easy paths of thy Lord; from its belly cometh forth a fluid of varying hues which yieldeth medicine to man."
(RODWELL).

" Wa 'bud rabbaka hatta yatiyaka 'lyaqin." KORAN, chap. 15.

" Serve thy Lord till the certainty (death) overtake thee."
(RODWELL).

" Wa 'dhkur rabbaka fi nafsika tadharru'an wa khifatan wa duna 'ljahri min 'lqauli bi'l ghuduwwi wa 'l'asali." KORAN, chap. 7.

" Think within thine own self on God with lowliness and with fear and without loud-spoken words at even and morn." (RODWELL).

" Wa gar bar jafa pisha bashitafti
Ki az dast-i-qahrash aman yafti?" BOSTAN OF S'ADI.

" If He (God) had hastened against one tyranny—practising
Who could have obtained safety from the hand of His violence?"
(CLARKE).

" Wagar na dida'e dil bar kushayad az himmat
Nazr ba sue ma'ala na mitawan afkand." ANWAR-I-SUHEILI.

" If the soul's vision ope not by emprise
The sight to lofty things can never rise." EASTWICK.

" Wagar sail-i-marg amad wa har du burd
Chi bar takht sultan, chi bar dasht gurd?"
BOSTAN OF S'ADI, chap. 6.

" If the torrent of death comes and takes both,
Whether the sultan on the throne; or the wanderer in the desert,
What difference?"
(CLARKE).

" Wagar tu pae na dari, safar guzin dar khwish
Chu kan-i-l'al pazra shu az shu'a asr;
Za khwishtan safare kun ba khwish, ey khwaja,
Ki az chunin safare gasht khak m'adan-i-zar."
DIWAN-I-SHAMS-I-TABRIZ.

"Though you have no feet, choose to journey in yourself,
Like the ruby-mine receive a print from the sunbeams,
Make a journey out of self into self, O master,
For by such a journey earth becomes a quarry of gold."
(NICHOLSON).

"Wa'ghdhudh min sautika inna 'ankara 'laswati lasautu 'lhamir."
KORAN, chap. 31.

"Lower thy voice; verily the least pleasing of voices is surely the voice of asses." (RODWELL).

"Wa hia tajri bihim fi maujin ka'ljibali wa nada nuhun 'bnaha wa kana fi m'azilin, ya bunayya 'rkab ma'ana wa la takun ma'a 'lkafirin Qala s'aawi ila jabalin ya'simuni mina 'lma'i qala la 'asima 'lyauma min amri 'llahi illa man rahima, wa hala bainahuma lmauju fakana min 'lmughraqin." KORAN, chap. 11.

"And the ark moved on with them amid waves like mountains, and Noah called to his son, for he was apart, 'Embark with us, O my child, and be not with the unbelievers.' He said, 'I will betake me to a mountain that shall secure me from the water.' He said, 'None shall be secure this day from the decree of God save him on whom He shall have mercy.' And a wave passed between them, and he was among the drowned."
(RODWELL).

"Wa huwa 'lqahiru fauqa 'ibadihi wa yursilu 'alaikum hafadhatan hatta idha ja'i ahadakumu 'lmautu tawaffathu rusuluna wa hum la yufarritun." KORAN, chap. 6.

"And He is the supreme over His servants, and sendeth forth guardians who watch over you until, when death overtaketh any one of you, our messengers receive him and they fail not." (RODWELL).

"Wa 'idha bushshira ahaduhum bi'luntha dhalla wajhuhu muswadan wa huwa kadhim, yatawara mina 'lqaumi min su ma bushshira bihi ayumsikuhu ala hunin 'am yadussuhu fi 'tturabi."
KORAN, chap. 16.

"When the birth of a daughter is announced to any one of them, dark shadows settle on his face, and he is sad; he hideth himself from the people because of the bad news: shall he keep it with disgrace or bury it in the dust?" RODWELL.

"Wa'idha bushshira 'ahaduhum bima dharaba lirrahmani mathalan dhalla wajhuhu muswadan wa huwa kadhim 'awaman yunashsh'u fi 'lhilyati wa huwa fi 'lkhisami ghairu mubin."
KORAN, chap. 43.

"But when that * is announced to any one of them which he imputeth to the God of mercy, as His likeness, his face settleth into darkness and he is silent—sad.

"And make they a female to be the offspring of God, one who is brought up among trinkets, and is contentious without reason?"
(RODWELL).

"Wa'idha ra'u tijaratan au lahwan 'nfadhdhu ilaiha wa tarakuka qa'iman, qul ma 'ind 'llahi khairun min 'llahwi wa mina 'ttijarati wa 'llahu khairu 'rraziqin." KORAN, chap. 62.

"But when they get a sight of merchandise or sport, they disperse after it, and leave thee standing alone. Say 'God hath in reserve what is better than sport or merchandise. And God is the best of providers.'"
(RODWELL).

"Wa'idha sa'laka 'ibadi 'anni, fa'inni qaribun, ujibu da'wata 'ddai' 'idha d'aani falyastajibu li walyuminu bi la'allahum yarshudun." KORAN, chap. 2.

"And when My servants ask thee concerning Me, then verily will I be nigh unto them and will answer the cry of him that crieth, when he crieth unto Me, but let them hearken unto Me and believe in Me. Haply they will proceed aright." (RODWELL).

"Wa jala's-suyulu 'ani 't-tululi ka' annaha
Zuburun tujiddu mutuna-ha aklamu-ha
Fa-wakaftu as'alu-ha: fa-keyfa su'aluna
Summan khawalida ma yabinu kalamu-ha." MO'ALLAKA OF LEBID.

"And the torrents have laid bare its traces, as though
'Twere a book of which a pen renews the characters,
And I stood questioning them: but how can we question
Dumb rocks, whose speech is not clear?" E. G. BROWNE.

"Wa lan tastati'yu 'an ta'dilu baina 'nnisa'i wa lau harastum fa la tamilu kulla 'l'maili." KORAN, chap. 4.

"Ye may not have it at all in your power to treat your wives with equal justice, even though you fain would do so; but yield not wholly to disinclination." (RODWELL).

"Walaqad khalaqna 'l'insana wa na'alimu ma tuwaswisu bihi nafsuhu wa nahna 'aqribu ilaihi min habli 'lwarid." KORAN, chap. 50.

"But of old we created man: and we know what his soul whispereth within him, and we are closer to him than his neck-vein." (RODWELL).

* The ancient Arabs called their goddesses "daughters of God."

"Wa la tarkan ila 'ddahri, wa'in lana, wa'in sarra,
Fatulfa kamani 'ghtarra bi'af'aan tanfuthu 'ssamma,
Wa khaffidh min taraqika, fa 'inna 'lmauta laqika,
Wa sarin fi taraqika, wa ma yankulu in hamma."

MAQAMAT OF HARIRI (11).

"Rely not on fortune though it be soft, though it be gay: for so shalt thou be found like one deceived by a viper that spitteth venom. And lower thyself from thy loftiness for death is meeting thee and reaching at thy collar; and he is one who shrinketh not back when he hath purposed."

(CHENERY).

"Wa la tabli basalatuhum w'in hum salu b'ilharbi hinan b'ada hinin
Humu man'au hima 'lwaqba bidharbin yuwillafu baina 'ashtati 'lmanuni."

ABU'L GHUL.

"Their sternness abides unflagging though they be roasted
Again and again in war's most flaming furnace.
They held with the sword al-Wakaba's guarded meadow
The sword from whose edge flew all death's shapes united."

C. J. LYALL.

"Wa la tudhi 'fursata 'ssururi fa ma tadri aiyauman ta'ishu 'am dara,
Wa'lam ba'anna 'almanuna j'a'ilatun wa qad 'adarat ala 'lwara dara
W'aqsamat la tazalu qanisatan ma qarra 'asra 'lmahia wa ma dara
Fakaifa turja 'nnajata min sharakin lam yanju minhu Kisra wa la Dara."

MAQAMAT OF HARIRI, chap. 28.

"Miss thou no chance of enjoyment, for thou knowest not if thou live a day or if an age,
Know thou that death is going round, and the moon-halves circle above all created beings,
Swearing that they will not cease chasing them as long as morn and even turn and return;
How then mayest thou hope to escape from a net from which neither Kisra escaped nor Dara."

(STEINGASS).

"Wa lau kanat ad-dunya 'irsa litulliqat, wa lakinnaha umm yahabbaha waladuha 'ala 'l'uquqi wa tasadhum 'ani 'draku 'lhuquq."

ABU'L ALA.

"Were the world a bride she would have been divorced; but rather she is a mother who has nursed and whom her children love in spite of unkindness and albeit she defrauds them of their rights."

D. S. MARGOLIOUTH.

"W'alfata liddhari wa 'dhdharu zu fununi,
Wa'l'usru k'alyusri w'alghani k'al'udmi w'alhayyu lilmanuni."
SULMI IBN RABIAH.

"Man is set
The prey of time and time is change;
Life strait or large, great store or nought,
All's one to time, all men to death." C. J. LYALL.

"Wa lillahi 'lmashriqu wa 'lmaghribu fa'aynama tuwallu fathumma wajhu 'llahi, 'inna 'llaha wasiun 'alim." KORAN, chap. 2.

"The east and the west is God's; therefore whichever way ye turn, there is the face of God. Truly God is immense, knowing."
(RODWELL).

"Wa lillahi yasjudu man fi 'ssamawati wa l'ardhi tauan wakarhan wa dhilaluhum bi 'lghuduwwi wa 'lasal." KORAN, chap. 13.

"And unto God doth all in the heavens and on the earth bow down in worship willingly or by constraint: their very shadows also morn and even." (RODWELL).

"Wa 'lladhina kafaru 'amaluhum kasarabin biqi'atin yahsabuhu 'dhdhamanu ma'an hatta idha jaa'hu lam yajidhu shaian wa wajada 'llaha 'indahu fawaffahu hisabahu w'allahu sari'u 'lhisab."
KORAN, chap. 24.

"But as to the infidels, their works are like the mirage in a level plain which the thirsty deemeth to be water, until when he cometh unto it, he findeth it nought, but findeth that God is with him; and He fully payeth him his account, for swift to take account is God." (RODWELL).

"W'allahi, ma yaghfulu 'ddayyanu, wa la tuhmalu ya insanu, bal sayuwadhau laka 'lmizanu, wa kama tudinu tudan."
MAQAMAT OF HARIRI, chap. 21.

"By Allah, the Judge shall not be unregarding: thou shalt not be left at large, O man: but the balance shall be set for thee, and as thou rewardest, thou shalt be rewarded." (CHENERY).

"W'altandhur nafsun ma qaddamat li ghadin." KORAN, chap. 59.

"Let every soul look well to what it sendeth on for the morrow."
(RODWELL).

"Waludh bi 'lmatabi 'amama 'ddhahabi fa man daqqa baba karimin fatah." MAQAMAT OF HARIRI, 12.

"Take refuge in repentance before thy departure; for whoso knocks at the door of the merciful causes it to open." (CHENERY).

"Wa ma 'adraka ma yaumu 'ddin, thumma ma 'adraka ma yaumu 'ddin, yauma la tamliku nafsun linafsin shai'an wa 'lamru yauma'idhin lillahi." KORAN, chap. 82.

"What shall teach thee what the day of judgment is? Once more; what shall teach thee what the day of judgment is? It is a day when one soul shall be powerless for another soul; and all on that day shall be in the hands of God." (RODWELL).

"Wa ma khalaqtu 'ljinna wa 'l'insa illa li ya'budun."
KORAN, chap. 51.

"Moveover I have not created Djinn and men but that they should worship me." (RODWELL).

"Wa ma mata minna sayyidun hatfa 'anfihi wa la tulla minna haithu kana qatilu
Tasilu 'ala haddi 'dhubati nufusuna wa laisat 'ala ghairi 'dhubati tasilu." ABD-UL-MALIK.

"Their dies among us no lord a quiet death in his bed, and never is blood of us poured forth without vengeance: Our souls stream forth in a flood from the edge of the whetted swords; no otherwise than so doth our spirit leave its mansion." (C. J. LYALL).

"Wa man 'ahsanu dinan mimman wajhahu lillahi muhsinun wa 'ttaba'a millat 'Ibrahima hanifan." KORAN, chap. 4.

"Who hath a better religion than he who resigneth himself to God and followeth the faith of Abraham the sound in faith?" (RODWELL).

"Wa ma 'nnasu 'illa ka'ddiyari wa'hluha
Biha yauma halluha wa ghadwan balaq'iu." LABID.

"And mankind are no other than the like of dwellings the occupants thereof being in them during the day in which they have alighted in them, and to-morrow they are vacant." (LANE).

"Waman 'a'radha 'an dhikri fa'inna lahu ma'ishatan dhanka."
KORAN, chap. 20.

"Whoso turneth away from My warning, his truly shall be a life of misery." (RODWELL).

"Wa man talaba 'l'ula min ghayri keddin
Adha'a l'amra fi talabi 'l muhali." ARAB POET.

"And he who hopes to scale the heights without enduring pain,
And toil and strife, but wastes his life in idle quest and vain."
E. G. BROWNE.

"Wa man yattaqi 'llaha yaj'al lahu makhrajan wa yarzuqhu min haisu la yahtasib." KORAN, chap. 65.

"And whoso feareth God, to him will He grant a prosperous issue and will provide for him whence he reckoneth not upon it." (RODWELL).

"Wamash madih an ki bi namaz ast
War khud dihanash za faqa baz ast;
K'u farz-i-khuda na mi guzarad
Az qarz-i-tu niz gham na darad." GULISTAN, chap. 8.

"Lend not to him, who prayer neglects, though he
Gasping with want and inanition be;
For he who renders not to God His due,
What will he care for what he owes to you?" (EASTWICK).

"Wa min ayatihi 'annaka tara 'l'ardha khashi'atan fa'idha 'anzalna alaiha 'lma'i 'htazzat warabat, inna 'lladhi 'ahyaha lamuhi 'lmauta." KORAN, chap. 41.

"And among His signs is this that thou seest the earth drooping; but when we send down the rain upon it, it is stirred and swelleth; verily He who giveth it life, will surely give life to the dead." RODWELL.

"Wa min ayatihi 'ljawari fi 'lbahri k'ala'lami 'in yasha' yuskini 'lriyyha fayadhlalna rawakida ala dharihi." KORAN, chap. 42.

"Among His signs also are ships out at sea like mountains; if such be His will, He lulleth the wind and they lie motionless on the back of the waves." (RODWELL).

"Wa min b'adu fa la budda, mina 'l'ardhi idha 'utudda,
Siratun jisruhu mudda ala 'nnari liman 'amma;
Fakam min murshiddin dhalla, wa min dhi 'idhdhatin dhalla,
Wa kam min 'alimin zalla, wa qala ''lkhatbu qad tamma.'
Fabadir eyyuha 'lghumru lima yahlu bihi 'lmurru,
Faqad kada yahi 'lumru wa ma 'aql'ata 'an dhamma."
MAQAMAT OF HARIRI (11).

"Afterward there is no escape from that review of souls; since Sirat is prepared; its bridge is stretched over the fire to every one who cometh thither. And how many a guide shall go astray! and how many a great one shall be vile, and how many a learned one shall slip and say, 'The business surpasseth!' Therefore hasten O simple one to that by which the bitter is made sweet; for thy life is now near to decay, and thou hast not withdrawn thyself from blame." CHENERY.

"Wa naza'na ma fi sudurihim min ghillin, tajri min tahtihim 'lanharu, wa qalu 'lhamdu lillahi 'lladhi hadana lihadha, wa ma kunna linahtadiya, laula 'an hadana." KORAN, chap. 7.

"And we will remove whatever rancour was in their bosoms, rivers shall roll at their feet: and they shall say 'Praise be to God who hath guided us hither. We had not been guided, had not God guided us."
(RODWELL).

"W'andubi f'ilaki 'lqabiha wa sahhi lahi bidam
W'adbughihi bitaubatin qabla 'an yahlama 'al'adam
Fa 'asa 'llahu 'an yaqiki ss'aira 'lladhi 'htadam
Yauma la 'athratun tuqal wa la yanfa'u 'ssadam."
MAQAMAT OF HARIRI (31).

"Bewail thy work of shame shedding tears of blood for it,
Curing it with sore repentance, before the hide all through is rotten,
May then be that Allah guard thee against the fire that blazes fiercely,
On the day when sin is cancelled no more, tardy repentance vain."
(STEINGASS).

"Waqaffaina bi 'Isa 'bni Maryama wa'atenahu 'l'Injila waja'alna fi qulubi 'lladhina 'ttab'uhu ra'fatan wa rahmatan, wa rahbaniyatan 'btada'uha." KORAN, chap. 57.

"We caused Jesus the son of Mary to follow them, and we gave him the Evangel, and we put into the hearts of those who followed him kindness and compassion, but as to the monastic life, they invented it themselves."
(RODWELL).

"Waqt-i-zarurat chu namanad guriz
Dast bigirad sar-i-shamshir-i-tiz." GULISTAN, chap. 1.

"The hand when flight remains not, in despair
Will grasp the edge of the sharp scimetar." (EASTWICK).

"Wa rakibatun niyaqan fi hawadijaha
Lam yaltafitna ila man ghasa fi 'lkuthubi." GULISTAN, chap. 7.

"Borne aloft in camel-litters, what I pray do women care
For the tired pilgrim struggling through the sand-heaps drifted there?'
(EASTWICK).

"War aftab na rafti ba par wa pa har shab
Jahan chiguna munawwar ba gah sahar?
War ab-i-talkh na rafti za bahr sue ufuq
Kuja hayat-i-gulistan shudi ba sail wa matar?"
DIWAN-I-SHAMS-I-TABRIZ.

"If the sun did not fare by foot and wing every night,
How would the world be illuminated at morning tide?
And if the salt water did not go up from the sea to the sky
Whence would the garden be quickened by river and rain?"
(NICHOLSON).

"Wa'shshamsi wa dhuhaha, wa'lqamari 'idha talaha, wa'nnahari 'idha jallaha, wa'llail 'idha yaghshaha wa' ssamai wa ma banaha, wa'l'ardhi wa ma tahaha wa nafsin wa ma sawwaha fa'lhamaha fujuraha wa taqwaha, qad 'aflaha man zakkaha, wa qad khaba man dassaha." KORAN, chap. 91.

"By the sun and his noon-day brightness, by the moon when she followeth him, by the day when it revealeth his glory, by the night when it enshroudeth him, by the heaven and Him who built it, by the earth and Him who spread it forth, by the soul and Him who balanced it, and breathed into it its wickedness and its piety,—happy is he who hath kept it pure, and undone is he who hath corrupted it." (RODWELL).

"Wasle ki dar an malal bashad
Hijran bih az an wisal bashad." ANWAR-I-SUHEILI.

"Sure separation would be better far
Than meetings which the cause of sorrow are."
EASTWICK.

"Watarahum yandhuruna a'ilaika, wa hum la yubsirun."
KORAN, chap. 7.

"Thou seest them look towards thee, yet do they not see."
(RODWELL).

"Wa 'ttaqu yauman la tajzi nafsun 'an nafsin shai'an wa la yuqbalu minha 'adlun wa la tanfa'uha shafa'atun." KORAN, chap. 2.

"And dread the day when not in aught shall soul satisfy for soul, nor shall any ransom be taken from it nor shall any intercession avail."
(RODWELL).

"Wa 'tturi, wa kitabin mastur, fi raqqin manshur, w'albaiti 'lma'mur wa' ssaqfi 'lmarfu' wa 'lbahri 'lmasjur, inna 'adhaba rabbika lawaqi'." KORAN, chap. 52.

"By the mountain, and by the book written on an outspread scroll, and by the frequented fane, and by heaven's lofty roof, and by the swollen sea, verily a chastisement from thy Lord is most imminent." (RODWELL).

"Wawassaina 'linsana biwalidaihi, hamalathu ummuhu wahnan ala wahnin wa fisaluhu fi 'amaini 'ani 'shkur li walwalidaika ilaiyya 'lmasir." KORAN, chap. 31.

"We have commanded man concerning his parents. (His mother carrieth him with weakness upon weakness; nor until two years is he weaned.) 'Be grateful to Me and to thy parents. Unto Me shall all come." (RODWELL).

"Wa-wujuhin yauma'izin nazirah ila rabbiha nazirah, wa-wujuhin yauma 'izin basirah, tazannu an yuf'ala bi-ha faqirah."
KORAN, chap. 75.

"On this day shall faces beam with light, out-looking towards their Lord; and faces on that day shall be dismal, as if they thought that some calamity would therein befall them." (RODWELL).

"Wayad'u 'l'insanu bi'shsharri du'ahu bi'lkhairi wa kana 'l'insanu 'ajulan." KORAN, chap. 17.

"Man prayeth for evil as if he were praying for good; for man is hasty." (RODWELL).

"Wa yasalunaka ani 'ljibali, faqul yansifuha rabbi nasfan fayadharuha qa'an safsafan, la tara fiha 'iwajan wa la 'amtan, yaumaidhin yattabi'una 'dda'i la iwaja lahu wa khasha'ati 'l'aswatu lirrahmani fala tasma'u illa hamsan." KORAN, chap. 20.

"And they will ask thee of the mountains: Say then 'scattering my Lord will scatter them in dust; and He will leave them a level plain; thou wilt see in them no hollows or jutting hills. On that day shall men follow the Summoner,—he marcheth straight on; and low shall be their voices before the Merciful; nor shalt thou hear aught but the light footfall." (RODWELL).

"Wa yauma yuhsharu 'a'daau 'llahi ila 'nnari fahum yuzaun, hatta idha ma jauha shahida alaihim sam'uhum wa 'absaruhum wa jaluduhum bima kanu ya'malun wa qalu li juludihim lima shahidthum alaina, qalu antaqana 'llahu 'lladhi 'antaqa kulla shaian." KORAN, chap. 41.

"And one day the enemies of God shall be gathered unto the fire urged on in bands; until when they reach it, their ears and their eyes and their skins shall bear witness against them of their deeds: And they shall say to their skins, 'Why have ye borne witness against us?' They answer, 'God who giveth a voice to all things giveth us a voice." (RODWELL).

"Wayusabbihu 'rr'adu bihamdihi wa 'lmalaikatu min khaifatihi wa yursilu 'ssawaiqa fa yusibu biha man yashau wa hum yujadiluna fi 'llahi." KORAN, chap. 13.

"And the thunder uttereth His praise and the angels also for awe of Him; and He sendeth His bolts and smiteth with them whom He will, while they are wrangling about God." (RODWELL).

"Wujud-i-tu shahr ast pur nik wa bad,
Tu sultan, wa dastur-i-dana, khirad." BOSTAN OF S'ADI, chap. 7.

"Thy body is a city full of good and bad,
Thou art sultan; and wisdom is the prime minister."
(CLARKE).

"Ya Aba Huraira! zurni ghiban, tazdad hubban."

SAYING OF MUHAMMAD.

"O Aba Huraira! Visit me every second day and thou wilt increase our friendship" (*i.e.*, not every day).

"Ya Ali az jumla-e-ta'at rah
Bar guzin tu saya'e-khass Allah;
Tu birau dar saya-e-aqil guriz.
Ta rihi z'an dushman pinhan sitiz;
Az hama ta'at inat bihtar ast
Sabaq yabi bar har an sabiq ki hast." JALALUDDIN RUMI.

"O Ali! out of all forms of religious service
Choose thou the shadow of that dear friend of God!
Do thou seek refuge in the shadow of the wise man
That thou mayest escape thy fierce secret foes,
Of all forms of service this is fittest for thee
Thou shalt surpass all who were before thee." WHINFIELD.

"Ya ayyuha 'lladhina amanu 'sbiru wa sabiru wa rabitu wa 'ttaqu 'llaha laallakum tuflihun." KORAN, chap. 3.

"O ye who believe! suffer patiently and excel in patience, and be firm and fear God. Haply it shall be well with you." (RODWELL).

"Ya ayyuha 'lladhina amanu 'jtanibu kathiran mina 'dhdhanni, 'inna ba'dha 'dhdhanni 'ithmun wa la tajassasu wa la yaghtab ba'dhukum ba'dhan, ayuhibbu 'ahadukum 'an yakula lahma 'akhihi maitan, fakarihtumuhu." KORAN (chap. 49).

"O believers, avoid frequent suspicions, for some suspicions are a crime; and pry not; neither let one of you traduce another in his absence. Would any one of you like to eat the flesh of his dead brother? Surely ye would loathe it." (RODWELL).

"Ya ayyuha 'lmuzmir haman, la tahamm
Innaka in tuqdira laka 'lhama, taham." ABU'L ALA.

"Oh thou whose heart is full of care, fear not; if fever be ordained for thee, thou shalt take it." D. S. MARGOLIOUTH.

"Ya bani Adama qad 'anzalna 'alaikum libasan yuwari sawatikum warishan wa libasu 'ttaqwa dhalika khairun dhalika min ayati 'llahi la'allahum yadhdhakkarun." KORAN, chap. 7.

"O children of Adam! now have we sent down to you raiment to hide your nakedness, and splendid garments; but the raiment of piety—this is best. This is one of the signs of God: haply man will be monished." (RODWELL).

"Ya bani 'Isra'ila 'dhkuru ni'amatia 'llati 'an'amtu alaikum wa'inni fadhaltukum 'ala'l'alamin." KORAN, chap. 2.

"O children of Israel, remember My favour wherewith I showed favour upon you; and that to you above all creatures have I been bounteous." (RODWELL).

"Ya bint! la tafrihi bithubi arsuka, ya ma warahu mina 'shshaqa." ARABIC PROVERB.

"Girl! don't exult in thy wedding dress. Ah! how much trouble is behind it." (BURTON).

"Ya bunayya 'aqimi 'ssalata wa'amur bi'lma'rufi wa'nahu 'ani 'lmunkari wa'sbir 'ala ma'asabaka 'inna dhalika 'adhmi'l'umuri." KORAN, chap. 31.

"O my son! observe prayer and enjoin the right and forbid the wrong, and be patient under whatever shall betide thee, for this is a bounden duty." (RODWELL).

"Ya bunayya innaka mas'ulan yauma 'lqiyamati madha iktasabta la yuqalu biman 'intasabta." GULISTAN, chap. 7.

"O my son! thou wilt be asked in the day of resurrection, 'What hast thou acquired?' not 'from whom hast thou sprung?'" EASTWICK.

"Yad bad an ki chu chashmat ba'itabam mi-kusht
Mu'ajiz Isawiyat dar lab-i-shakkar kha bud.
Yad bad an ki sabuhe zada dar majlis-i-uns
Juz man wa yar nabudim, wa Khuda ba ma bud." HAFIZ

"Be memory of that time when we with reproach thine eye slew
When in thy lip sugar-devouring the miracle of Jesus life-giving was;
Be memory of that time when in the assembly of companionship we drained the morning cup;
We were not, save I and the friend and with us God." (CLARKE).

"Ya durr ba har du dast kunad khwaja dar kinar,
Ya mauj ruzi afgandash murda bar kinar." GULISTAN, chap. 1.

"Or with both hands the merchant shall one day embrace the gold,
Or by the waves his lifeless form shall on the strand be rolled."
(EASTWICK).

"Ya 'ibadia 'lladhina 'asrafu 'ala 'anfusihim la taqnatu min rahmati 'llahi 'inna 'llaha yaghfiru 'dhdhunuba jami'an." KORAN, chap. 39.

"O my servants who have been extravagant against their own souls! be not in despair of the mercy of God: verily God forgives sins, all of them."
(PALMER).

"Yak chand bakudaki b'ustad shudim,
Yak chand b'ustadi khud shad shudim,
Payan-i-sukhan shinau ki mara chi rasid
Az khak bar amadim wa bar bad shudim." OMAR KHAYYAM.

"I studied with the masters long ago,
And then myself taught pupils what I know;
Hear now the sum and upshot of it all,
'We come from earth and to the winds we go.'"
WHINFIELD.

"Yak dasta gul dimagh parwar
Az khirman sad giyah khushtar." SHAHI.

"One bunch of roses with their ravishing odour is worth more than a garden filled with a hundred common shrubs and grasses."
(OUSELEY).

"Yak dast bamusahafem wa yak dast bajam,
Gah nizd-i-halalam, wa gahe nizd-i-haram,
Mayem darin gambad-i-firuza rukham
Na kafir-i-mutlaq, na musulman-i-tamam." OMAR KHAYYAM.

"One hand with Koran, one with wine-cup dight
I have incline to wrong, and half to right;
This crystal azure dome beholds in me
A sorry Moslem, yet not heathen quite.' (WHINFIELD).

Yake Allah me gufti shabe,
Taki shirin gardad az zikarash labe;
Guft Shaitanash 'khamush, ey sakht ru,
Chand gui akhir ey bisyar-gu,
Mi n'ayad yak jawab az pish-i-takht
Chand "Allah" mi zani ba rue sakht.'
U shikasta dil shud wa binihad sar
Did dar khwab u Khizr ra dar hazar.
Guft 'Hin az zikr chun wa manda'i
Chun pashimani azan k'ash khanda'i
Guft "Labeikum" na miayad jawab,
Za an hamitarsam ki basham radd bab.'
Guft Khizrash ki khuda guft 'In ba man
Ki birau ba u bigu "ey mumtahan!
Guft in 'Allah' tu labeik-i-ma'st,
In niyaz wa suz dardat paiyik-i-mast,
Hiliha wa chara wa juiha-i-tu
Jazb-i-ma bud wa kushad an pa-i-tu,
Tars wa 'ishq-i-tu kamand lutf m'ast
Zir har 'Ya Rabb'-i-tu 'Labeikihast.'" JALALUDDIN RUMI.

"That person one night was crying 'O Allah!'
That his mouth might be sweetened thereby,
And Satan said to him 'Be quiet, O austere one!
How long wilt thou babble O man of many words?
No answer comes to thee from nigh the throne,
How long wilt thou cry "Allah!" with harsh face?'
That person was sad at heart and hung his head
And then beheld Khizr present before him in a vision
Who said to him 'Ah! thou hast ceased to call upon God,
Wherefore repentest thou of calling upon Him?'
The man said 'The answer "Here am I" came not,
Wherefore I fear that I am repulsed from the door.'
Khizr replied to him 'God has given me this command
Go to him and say "O much tried one!
That calling 'Allah' of thine *was* my 'Here am I;'
And that pain and longing and ardour of thine was my messenger;
Thy struggles and strivings for assistance
Were My attractions and originated thy prayer.
Thy fear and thy love are the covert of My mercy,
Each 'O Lord!' of thine contains many 'Here am I's."

WHINFIELD.

"Yake bacha'e gurg mi parwarid,
Chu parwarda shud khwajara bar darid." GULISTAN, chap. 3.

"A wolf's whelp had been fostered till one day
Grown strong, it tore its master's life away."

"Yake dar baharan biyafshanad jau
Chi gandum sitanad biwaqt-i-dirau?" BOSTAN OF S'ADI, chap. 9.

"A certain one scatters barley in the spring,
How may he take wheat at reaping time?" (CLARKE).

"Yake halqa'e k'aba darad bidast,
Yake dar kharabat uftada ast;
Gar in bikhand ki nugzaradash?
War anra birand ki baz aradash?" BOSTAN OF S'ADI.

"This one has in his hand the door-ring of the K'aba
That one is fallen intoxicated in the tavern,
If God calls this one,—who may not permit him?
And if He drives away that one,—who may bring him back?"
(CLARKE).

"Yake juyam, yake danam, yake binam, yake khwanam,
Huwa 'lawwal, huwa 'lakhir, huwa 'lzahir, huwa 'lbatin."
DIWAN-I-SHAMS-I-TABRIZ.

"One I seek, one I know, one I see, one I call.
He is the first, He is the last, He is the outward, He is the inward."
(NICHOLSON).

"Yake miguft 'khush budi jahan
Gar na budi bak marg andar miyan';
An digar guft 'ar na budi marg hich,
Ki na arzidi jahan pich pich
Kharmane budi bar dasht afrashta,
Muhmal wa nakufta bugzashta.'" JALALUDDIN RUMI.

"One said 'The world would be a pleasant place,
If death never set foot within it';
Another answered 'If there were no death,
The complicated world would not be worth a jot.
It would be a crop raised in the desert
Left neglected and never threshed out.'" (WHINFIELD).

"Yake pasban wa yake padshah,
Yake dadkhwah wa yake tajkhwah,
Yake kamran wa yake mustamand,
Yake shadman wa yake dardmand,
Yake tajdar wa yake bajdar
Yake sarfaraz wa yake khaksar,
Yake namurad wa yake kamkar,
Yake bi nau wa yake maldar." PANDNAMA OF S'ADI.

"One is a watchman, another a king,
One imploring justice, another coveting a crown;
One gratified and another wishing,
One merry and another sad,
One wearing a crown and another paying tribute,
One elevated and another humble,
One disappointed and another blessed,
One poor and another rich." (GLADWIN).

"Yake pursid az an gum karda farzand,
Ki 'ey pak gauhar, pir-i-khiradmand,
Za misarash bui pairahan shunidi,
Chara dar chah-i-kan'anash na didi?'
Baguft, 'ahwal-i-ma barq-i-jahan ast,
Dame paida, wa digar dam nihan ast.'" GULISTAN, chap. 2.

"To that bereaved father * one once said
'Aged sire, on whose bright soul truth's light is shed
From Egypt his † coat's scent thy nostrils knew
In Canaan's pit why was he hid from view?'
'My state' he said 'is like heaven's flashing light,
One moment shown, the next concealed in night.'"
EASTWICK.

* Jacob. † Joseph's.

"Yake qatra baran za abare chakid,
Khijal shud chud panha'e darya badid,
Ki 'jae ki daryast, man kistam?
Gar u hast haqqa ki man nistam.'
Chu khudra bachashm-i-hiqarat badid,
Sadaf dar kinarash bi jan parwarid." BOSTAN OF S'ADI, chap. 4.

"A rain-drop dropped from a cloud
It became ashamed when it beheld the amplitude of ocean.
Saying 'Where the ocean is, what am I?
If it be by God! then I am not.'
When it regarded itself with an eye of contempt
A shell cherished it with fervour in its bosom." (CLARKE).

"Yakera bizindan darash dustan
Kuja manadash 'aish dar bustan." BOSTAN OF S'ADI.

"How can he whose friends are in a dungeon, any longer find enjoyment in his garden?" (FALCONER).

"Yakera ki pindar dar sar buwad
Mapin dar hargiz ki haqq bishanawad." BOSTAN OF S'ADI, chap. 4.

"One in whose head is conceit
Think not that he will ever listen to truth." (CLARKE).

"Yakera zishtkhue dad dushnam
Tahammul kard wa guft 'ey nik farjam,
Badtar zanam ki khwahi guftan ani,
Ki danam 'aib-i-man chun man na dani.'" GULISTAN, chap. 1.

"An ill-bred fellow once a man reviled
Who patient bore it, and replied 'Good friend,
Worse am I than by thee I could be styled
And better know how often I offend.'" (EASTWICK).

'Yake tukhm bar khak az an mi nihad
Ki ruz-i-farumandagi bar dihad." BOSTAN OF S'ADI chap. 2.

"He places a seed in the dust for the reason
That it may in the day of distress, give fruit."
(CLARKE).

"Yakfiaka ma balaghuka 'lmahall; in 'ajaza dhilun ani shakhsika fa la yajazana 'ani adhuin minka. ABU'L ALA.

"Be satisfied with what brings you to your destination; if there is not shade enough for your whole body, there is sure to be enough for one of your members." D. S. MARGOLIOUTH.

"Yak gul bi-khar dar in bagh nist,
Lala'e u bi asar-i-dagh nist,
Tigh zanad bar tu wa gui khur ast
Zard kunad ruiyat wa gui zar ast." ANWAR-I-SUHEILI.

"Ne'er in that garden blooms a thornless rose,
Nor spotless tulips there their charms unfold;
And yet thou seest sunbeams in its blows,
It gilds thy visage and thou callst it gold." (EASTWICK)

"Yak jara 'mai za mulk-i-Kaus bihast
Wa za takht-i-Kobad wa mulkat-i-Taus bihast
Har nala ki ashiqe bar arad ba sahar
Az na'ra'e zahidan-i-salus bihast." OMAR KHAYYAM.

"One draught of wine outweighs the realm of Tus,
Throne of Kobad and crown of Kai Kaius,
Sweeter are sighs that lovers heave at morn
Than all the groanings zealot throats produce."
WHINFIELD.

"Yak jau az khirmani natawanad bardasht,
Har ki dar kui fana dar rah-i-haqq dana nakisht." HAFIZ ODE, 61.

"Not one grain of the sheaves of life is stored by those who trod
This pathway of mortality and sowed no seed for God."
BICKNELL.

"Yak jau gham-i-ayyam na darim khushim,
Gar chasht buwad sham, na darim khushim,
Chun pukhta ba ma na mi-rasad az matbakh,
Az kas tam'a-i-kham nadarim khushim." OMAR KHAYYAM.

"These worldly cares I rate not at one grain,
So I eat once a day, I don't complain;
And since earth's kitchen yields no solid food
I pester no man with petitions vain." WHINFIELD.

"Yak jazb-i-haqq bih za sad kushish ast." DIWAN-I-SHAMS-I-TABRIZ.

"One impulse from God is better than a hundred efforts."
(NICHOLSON).

"Yak lahza ghafil gashtam wa sad sala raham dur shud."
THE DABISTAN.

"During one moment I was heedless and he was removed from me a journey of a hundred years." (SHEA).

"Yak nan ba du ruz agar shawad hasil-i-mard,
Wa'z kuza'e shikasta'e dam-i-abi sard;
Makhdum-i-kam az khudi chira bayad bud
Ya khidmat-i-chun khud'i chira bayad kard?" OMAR KHAYYAM

"Sooner with half a loaf contended be
And water from a broken crock, like me,
Than lord it over your inferiors,
Or to your equals bow the vassal knee." WHINFIELD.

"Yak ruz falak kar mara saz na dad,
Hargiz sue man dame khush awaz na dad,
Yak ruz dame za shadmani na zadam,
K'anruz badast-i-sad ghamam baz na dad." OMAR KHAYYAM.

"For me heaven's sphere no music ever made,
Nor yet with soothing voice my fears allayed,
If e'er I gained a breathing space of joy
Into woe's grip I was at once betrayed." WHINFIELD.

"Yak ruz za band-i-'alam azad na yam,
Yak dam zadan az wujud-i-khud shad na yam,
Shagirdi-i-ruzgar kardam bisyar
Dar daur-i-jahan hanuz ustad na yam." OMAR KHAYYAM.

"Never from worldly toils have I been free,
Never for one short moment glad to be;
I served a long apprenticeship to fate,
But yet of fortune gained no mastery." WHINFIELD.

"Yak zamane suhbate ba auliya
Bihtar az sad sala ta'at bi riya;
Gar tu sang-i-khara wa marmar shawi,
Chun ba sahib dil rasi, gauhar shawi." JALALUDDIN RUMI.

"Society with saints no doubt's of great avail
To piety it leads; 'God's fear shall never fail.'
Thou wast a very rock, a worthless pebble-stone,
By saints' communion fined, a pearl of price thou'st shone."
(REDHOUSE).

"Ya lahfa nafsi 'ala 'shshababi wa lam afqid bihi idh faqadtuhu 'amama
Idh 'asbahtu 'rraita wa'lmaruta 'ila 'adna tajari w'anfudhu 'llimama
La taghbiti 'lmar'a 'an uqala lahu 'amsa fulanan lisinnihi hakama
'In sarrahu tulu 'umrihi falaqad 'adha 'ala 'lwajhi tulu ma salima."
AMRIBN KAMIAH.

"Alas my soul! for youth that's gone
No light thing lost I when he fled!
What time I trailed my skirts in pride,
And shook my locks at the tavern's door.
Nay, envy not a man that men
Say 'Age has made him ripe and wise.'
Though thou love life and live long safe
Long living leaves its print on thee." C. J. LYALL.

"Ya laita qabla maniyati
Yauman 'afuzu bimuniyati,
Nahrin talatama rukbati
Fa'adhallu 'amla'un qirbati." GULISTAN, chap. 3.

"O would that before my death, I might one day obtain my wish. A river dashing its waves against my knee! Then would I not cease to fill my leather water-bag." (PLATTS).

"Ya mala'ikiti, laqad isthaiytu min 'abdi wa laisa lahu ghairi faqad ghafartu lahu." GULISTAN (Preface).

"O my angels, verily I am ashamed by reason of my servant and he hath no God but myself; therefore of a surety I pardon him." (EASTWICK).

"Ya qillatu'zzad wa wahshata 'ttariq!" ALI.

"Oh! the scantiness of the provision and the terrors of the road!"

"Yaquluna 'inna jamala 'lfata wa zinatahu 'adabun rasikhu,
Wa ma'in yazinu siwa 'lmukthirina wa ma taudu sudadihi shamikhu,
Fa'amma 'lfaqiru fakhairun lahu mina'l'adabi 'lqursu wa'lkamikhu,
Wa 'ayya jamalin lahu 'an yuqala 'adibun yu'allimu au nasikhu?"
MAQAMAT OF HARIRI, chap. 44.

"They say that a man's chief adornment and pride, and his beauty is learning, deep-rooted sound,
Alas, it adorns but the wealthy and him, whose summit of lordship is rising aloft,
But as for the poor man, I reckon for him far better than learning a loaf and a stew;
What beauty bestows it on him if they say 'A scholar, a school drudge, or may be a clerk?'" STEINGASS.

"Yaqut ra muqabil khar muhra mi-nihand
Sang-i-sujah ba nirkh zar surkh mi-kharand." AKHLAQ-I-JALALI.

"Men will risk a jewel like the merest toy
And buy for stirling gold some base alloy."
(THOMPSON).

"Ya Rabb, ba dil-i-asir-i-man rahmat kun,
Bar sina-e-gham-pazir-i-man rahmat kun,
Bar pa-e-kharabat rau-i-man bakhsha,
Bar dast piyala gir-i-man rahmat kun." OMAR KHAYYAM.

"Pity O Lord, this prisoned heart I pray,
Pity this bosom stricken with dismay,
Pardon these hands that ever grasp the cup,
These feet that to the tavern ever stray." (WHINFIELD).

"Ya Rabb, za qabul-i-warazdam baz rihan,
Mashghul khudat kun za khudam baz rihan,
Ta hushyaram za nik wa bad midanam
Mastam kun wa az nik wa badam baz rihan." OMAR KHAYYAM.

"From self-reliance, Lord, deliver me,
Sever from self and occupy with Thee,
When sober, I am bondman to the world,
Make me beside myself and set me free."
(WHINFIELD).

"Yar chun raft an bakhubi az hama 'alam fazun,
Dar faraqash az hama 'alam fazun khwaham grist,
Rizad aknun khun dil as guna zardam bakhak
Chun rawam dar khak ham z'in guna khun khwaham grist."
JAMI, BIHARISTAN, chap. 5.

"As that friend of mine departed who is better than the whole world,
I shall bemoan his loss more than the whole world,
My heart now sheds tears of blood from my pale cheek to the ground,
When I depart under ground, I still shall weep in this manner."
(REHATSEK).

"Yar-i-kuhan ba hich ru ma dih az dast
Bahr harifan nau ki nik nabashad." ANWAR-I-SUHEILI.

"Do not an old and well tried friend forego,
For new allies, for this may end in woe." EASTWICK.

"Yar-i-na paedar dust ma dar,
Dusti ra na shayad in ghaddar." GULISTAN (Preface).

"Hold not as friend this comrade light (*i.e.*, the world)
With one so false no friendship plight." EASTWICK.

"Yas'alunaka 'ani 'lruhi quli 'rruhu min 'amri rabbi wa ma 'utitum mina 'l'ilmi 'illa qalila." KORAN, chap. 17.

"They will ask thee of the spirit. Say 'The spirit comes at the bidding of my Lord, and ye are given but a little knowledge thereof.'"
(PALMER).

"Yas 'alunaka 'ani 'ssa'ati 'ayyana mursaha qul 'innama 'ilmuha 'inda rabbi la yujalliha liwaqtiha 'illa huwa thaqulat fi' ssamawati wa'l'ardhi la t'atikum 'illa baghtatan." KORAN, chap. 7.

"They will ask you about the hour, for what time it is fixed. Say 'The knowledge thereof is only with my Lord; none shall manifest it at its time but He; it is heavy in the heavens and the earth; it will not come to you save on a sudden.'" (PALMER).

"Yas'aluhu man fi' ssamawati wa'l'ardhi, kulla yaumin huwa fi shan." KORAN, chap. 55.

"To Him maketh suit all that is in the heaven and the earth. Every day doth some new work employ Him." (RODWELL).

"Yatime ki na karda Kuran durust
Kutub khana'e chand millat bishust;
Chu azamash bar angikht shamshir-i-bim
Ba muajiza mujan-i-qamr zad du nim." BOSTAN OF S'ADI.

"The orphan (Muhammad) who, the Kuran uncompleted,
Washed the library of (effaced) so many religions
When anger drew forth his sword of terror
Struck by a miracle the waist of the moon in two halves."
(CLARKE).

"Yauma'idhin yasduru 'nnasu 'ashtatan liyurau 'amalahum faman ya'mal mithqala dharratin khairan yarahu, waman ya'mal mithqala dharratin sharran yarahu." KORAN, chap. 99.

"On that day shall men come forward in throngs to behold their works, and whosoever shall have wrought an atom's weight of good shall behold it, and whosoever shall have wrought an atom's weight of evil shall behold it." (RODWELL).

"Yauma 'inda rabbika ka'alfi sanatin mimma ta'uddun."
KORAN, chap. 22.

"A day with thy Lord is as a thousand years, as ye reckon them."
(RODWELL).

"Yauma 'lkhamisi laqad faraqtu ahababi,
Wa ghassaluni 'ala lauhin mina 'lbabi,
Wa harra duni thiyaban kuntu labisaha
Wa 'lbasuni thiyaban ghaira 'athwabi.
Wa hammaluni 'ala 'anaqi arba'atin
Ila 'lmusalla wa ba'dhu nnasi salla bi.
Wa shayyauni ila darin muqnazaratin
Yafna 'zzamanu wa la yuftah laha babi." ALIF LAILA WA LAILA.

"On the fifth day I parted from those I loved,
And they washed me on a plank from out the door,
They stripped me of the clothes I erst was dressed in,
And clad me in raiment that was other than mine own.
And they bore me away on four men's necks,
To a place of prayer and some of the people prayed for me,
And they accompanied to a dwelling house arched in,
Let all mankind perish yet will my door not open." TORRENS.

"Yauma naqulu lijahannama hali 'mtal'ati wa taqulu hal mir mazid." KORAN, chap. 50.

"On that day will we cry to hell 'Art thou full?' And it shall say 'Are there more?'" (RODWELL).

"Yauma tabayadhdhu wujuhun wa taswaddu wujuhun fa'amma lladhina 'swaddat wujuhuhum 'akfartum b'ada 'imanikum fad huku 'l'adhaba bima kuntum takfurun." KORAN, chap. 3.

" On the day when faces shall turn white and faces shall turn black! nd as to those whose faces shall have turned black. . . . 'What! after our belief have ye become infidels. Taste then the chastisement for that e have been unbelievers.'" (RODWELL).

"Yauma tajidu kullu nafsin ma 'amilat min khairin muhdharan a ma 'amilat min su'an tawaddu lau 'anna bainaha wa bainahu madan ba'idan." KORAN, chap. 3.

" On that day shall every soul find present to it, whatever it hath rought of good; and as to what it hath wrought of evil it will wish that ide were the space between itself and it." (RODWELL).

"Yauma takunu 'ssamau ka'lmuhli, watakunu 'ljibalu ka'l'ihni, a la yasalu hamimun hamiman yubassarunahum."

KORAN, chap. 70.

" The day when the heaven shall become as molten brass; and the ountains shall become like flocks of wool, and friend shall not question of iend, though they look at each other." (RODWELL).

"Yauma tara 'lmuminina wa 'lmuminati yas'a nuruhum baina ydihim wabi 'aymanihim bushrakumu 'lyauma jannatun tajri in tahtiha 'l'anharu." KORAN, chap. 57.

" One day thou shalt see the believers, men and women, with their light nning before them, and on their right hand. The angels shall say to em 'Good tidings for you this day of gardens beneath whose shades the vers flow.'" (RODWELL).

"Yauma taraunaha tadhhalu kullu murdhi'atin 'amma 'ardha'at a tadha'u kullu dhati hamlin hamlaha wa tara 'nnasa sukara wa a hum bisukara wa lakinna 'adhaba 'llahi shadid."

KORAN, chap. 22.

" On the day when ye shall behold it (the last judgment), every suckling oman shall forsake her sucking babe; and every woman that hath a rden in her womb shall cast her burden; and thou shalt see men runken, yet are they not drunken: but it is the mighty chastisement of od." (RODWELL).

Yauma yajma'ukum liyaumi 'ljam'a dhalika yaumu 'ttagabuni a man yumin bi 'llahi wa y'amal salihan yukaffir 'anhu sayyatihi a yudkhilhu jannatin tajri min tahtiha 'lanharu khalidina fiha badan dhalika 'lfaudhu 'l'adhim. KORAN, chap. 64.

" The day when He shall gather you together for the day of the ssembly will be the day of mutual deceit, and whoso believeth in God and oes what is right, his deeds of evil will He cancel and He will bring him to the gardens beneath whose shades the rivers flow, to abide therein for ermore. This will be the great bliss." (RODWELL).

"Yauma yandhuru 'lmaru ma qaddamat yadahu wa yaqulu kafiru ya laitani kuntu turaba." KORAN, chap. 78.

"The day on which a man shall see the deeds which his hands have sent before him; and when the unbeliever shall say 'Oh! would I were dust!'" (RODWELL).

"Yauma yaqulu 'lmunafiquna wa 'lmunafiqatu lilladhina amanu 'ndhuruna naqtabis min nurikum qila 'rji'u wara'akum fa'ltamisu nuran fadhuriba bainahum bisurin lahu babun batinahu fihi'lrahmatu wa dhahiruhu min qibalihi 'l'adhab." KORAN, chap. 57.

"On that day the hypocrites both men and women shall say to those who believe, 'Tarry for us that we may kindle our light at yours.' It shall be said 'Return ye back, and seek light for yourselves.' But between them shall be set a wall with a gateway, within which shall be the Mercy, and in front, without it, the Torment." (RODWELL).

"Yawadda bi' jadha 'lanfi lau an dhaharaha
Mina 'nnasi a'ra mina sarat adim." (ANON).

"He would give his nose if only the earth's surface were as clear of men as tanned leather is of hair." D. S. MARGOLIOUTH.

"Ya wafa khud na nabud dar 'alam,
Ya magar kas dar in zamana na kard.
Kas niamukht ilm-i-tir az man
Ki mara 'aqibat nishana na kard." GULISTAN, chap. 1

"On earth there is no gratitude, I trow,
Or none perhaps to use it now pretend.
None learn of me the science of the bow
Who make me not their target in the end."
(EASTWICK).

"Ya waiha man 'andharahu shaibuhu
Wa huwa 'ala ghayy 'ssiba munkamish,
Yagshu 'ila nari 'lhawa b'ada ma
'Asbaha min dh'ufi 'lghuwa yart'aish,
Wa yamti 'llahwa wa yatadduhu
'Auta ma yaftarishu 'lmuftarish." MAQAMAT OF HARIRI (chap. 41).

"Woe to the man, who, warned by his hoariness, still blindly rushes along on youth's folly bent,
And glances back on pleasure's fire when all his limbs already from weakness shake,
Who rides the steed of wantonness which he deems a softer couch than chamberlains ever spread." STEINGASS.

"Ya waridan sura 'aishin kulluhu kadarun,
'Anfaqta safwaka fi 'ayyamika 'lauwwali;
Fima 'qtahamuka lujja 'lbahri tarkabuhu,
Wa' anta yakfika minhu massatu 'lwashali." AL TUGHRAI.

" But why exhaust life's vapid bowl
And suck the dregs with sorrow foul,
When long ere this my youth has drained
Whatever zest the cup contained ?
Why should we mount upon the wave
And ocean's yawning horrors brave
When we may swallow from the flask
Whate'er the wants of mortals ask." J. D. CARLYLE.

" Ya zar ba har du dast kunad khwaja dar kinar,
Ya mauj ruze afghandash murda bar kinar. GULISTAN, chap. 1.

" Or with both hands the merchant shall one day embrace the gold,
Or by the waves his lifeless form shall on the strand be rolled."
(EASTWICK).

" Yudhannu bi 'dhdhanini wa yunafisu fi 'ththamini."
MAQAMAT OF HARIRI, chap. 4.

" Only he who clings should be clung to ; only he who is valuable should be prized." (CHENERY).

" Yu'jibuka 'ttakathuru bima ladeika wa la tadhkuru ma baina yadeika wa la tubali 'alaka 'am aleika, 'atadhunnu 'an satutruku 'sudan wa 'an la tuhasibu ghadan am tahsabu 'anna 'lmauta yaqbalu 'rrusha au yumaiyyizu baina 'lasadi wa 'rrasha."
MAQAMAT OF HARIRI, chap. 21.

" It pleases thee to increase what belongs to thee but thou rememberest not what is before thee ; thou carest not whether the account shall be in thy favour or against thee ! Dost thou think thou shalt be left at large, or that thou shalt not be reckoned with to-morrow ? Or dost thou count that Death will take bribes ; that he will distinguish between the lion and the fawn ?" CHENERY.

" Yuriduna 'an yutfiu nura 'llahi bi'afwahihim wa yaba 'llahu 'illa 'an yutimma nurahu wa lau kariha 'lkafirun." KORAN, chap. 9.

" Fain would they put out God's light with their mouths ; but God only desireth to perfect his light, albeit the infidels abhor it." (RODWELL).

" Yusdi wa yulhimu fi 'lmadhalimi walighan
Fi wirdiha tauran wa tauran muwaligha
Ma'in yubala hina yattabi'u 'lhawa
Fiha 'a'aslaha dinahu 'am 'autagha
Ya wayhahu lau kana yuqinu annahu
Ma halatun 'illa tahulu lama tagha." MAQAMAT OF HARIRI, chap. 21.

" He weaves warp and woof in tyrannies ; now lapping at their well, now bidding others to lap,
Nor cares he when he is following his desires in them whether he maintains his religion or destroys it.
Oh woe to him, if he knew well that there is no state but changes, surely he would not transgress." CHENERY.

"Yusuf-i-gum gashta baz ayad bakan'aan gham makhur,
Gulba'e ihzan shawad ruze gulistan, gham makhur,
Ey dil-i-ghamdida, halat bih shawad, dil bad makun,
Wa in sar-i-shurida baz ayad ba saman, gham makhur,
Gar bahar-i-'umr baz ba takht-i-chaman,
Chatri gul bar sar kashi, ey murgh-i-shabkhwan, gam makhur.
Han ma shau na-ummid chun waqif na'i az sirr-i-ghaib
Bashad andar parda bazihai pinhan, gham makhur."

HAFIZ ODE 284.

"Lost Joseph shall return to Kanaan's land—despair not,
Affliction's cell of gloom with flowers shall bloom—despair not,
Sad heart, thy state shall mend; repel despondency,
Thy head confused with pain shall sense regain—despair not,
When life's fresh spring returns upon the dais mead
O night bird o'er thy head the rose shall spread—despair not,
Hope on, though things unseen may baffle thy research,
Mysterious sports we hail behind the veil—despair not."

(BICKNELL).

"Za bad asl niki ma darid ummid
Ki zangi na gardad ba shustan sufid." ANWAR-I-SUHEILI.

"Hope not that evil natures good will show,
For rust, through washing, white will never grow."

EASTWICK.

"Za bagh-i-'ishq talab kun 'aqida'e shirin
Ki tab'a sirka farushast wa ghwara afshari."

DIWAN-I-SHAMS-I-TABRIZ.

"Seek sweet syrup in the garden of love,
For nature is a seller of vinegar and a crusher of unripened grapes."

(NICHOLOSON).

"Zaban amad az bahr shukr wa sipas
Bighibat nagardanadash haqq shinas." BOSTAN OF S'ADI, chap. 8.

"The tongue came (from God) for thanks and praise,
The grateful one moves it not in slander." (CLARKE).

"Zaban burida ba kunji nishast summ wa bukum
Bih az kase ki zabanash na bashad andar hukin."

GULISTAN, Preface.

"Better who sits in nooks deaf, speechless, idle,
Than he who knows not his own tongue to bridle."

(EASTWICK).

"Zada az andishha'e khub-i-tu wildan wa hur
Zada az andishha'e zisht-i-tu div-i-kalan;
Sirr wa andisha munhadis bin shuda qasr wa sara
Sirr-i-taqdir-i-azlra bin shuda chandin jahan."

DIWAN-I-SHAMS-I-TABRIZ.

"From thy good thoughts are born the boys of Paradise and the houris,
From thy evil thoughts is born the great demon (Iblis),
See how the secret thought of the geometrician has become a castle or a palace,
See how the hidden Providence without beginning has become this mighty universe." (NICHOLSON).

"Zadam tisha yak ruz bar tall-i-khak
Ba gush amadam nala'e dardnak
Ki 'zinhar agar mardi, ahistatar,
Ki chashm wa bina, gush wa rue ast war sar." BOSTAN OF S'ADI.

"I one day struck a mattock against a hillock of earth; a plaintive expostulation broke moaning on my ear: 'Beware, if thou art mortal; more gently! for this is an eye, an ear, a face, a head." (FALCONER).

"Za dud-i-dil-i-khalq ghafil mabash
Ma kun mardum azari ey tundrae
Ki nagah rasad bar tu qahr-i-khudae." PANDNAMA OF S'ADI.

"Slight not the sighs of the hearts of God's creatures,
Exercise not severity and moroseness
For the vengeance of God will overtake thee unawares."
GLADWIN.

"Za dushman shinau sirat-i-khud, ki dust
Har an chi az tu ayad, ba chashmash nikust."
BOSTAN OF S'ADI, chap. I.

"Hear thine own character from the enemy, because
In the friend's eye, whatever comes from thee is good."
(CLARKE).

"Za gush pamba birun ar wa dad-i-khalq bidih,
Wa gar tu me na dihi dad, ruz-i-dadi hast." GULISTAN, chap. I.

"Unstop thy ears, thy people's wants relieve,
If not, a day shall come, when all their rights receive."
(EASTWICK).

"Zahidi dar pilas-pushi nist
Zahid-i-pak bash wa atlas push;
Tark-i-dunya wa shahwatast wa hawas
Parsa'i,—na tark-i-jama wa bas." GULISTAN, chap. 2.

"Virtue lies not in sackcloth coarse and sad,
Be purely pious and in satin clad;
True holiness consists in quitting vice,
The world and lust, not dress;—let this suffice."
(EASTWICK).

"Zahiran bar zan chu ab ar galib'i
Batinan maghlub wa zan ra talib'i." JALALUDDIN RUMI.

"Apparently thou art the ruler of thy wife like water over fire,
In reality thou art ruled by and suppliant to her." WHINFIELD.

"Zahir-i-hal-i-'arifan dalqast
Inqadr bas ki rue dar khalqast;
Dar 'amal kush wa har che khwahi push
Taj bar sar nih wa 'alam bar dush." GULISTAN, chap. 2.

"Rags* are the external sign of holiness
Sufficient,—for men judge by outward dress;
Strive to do well and what thou pleasest wear,
Thy head a crown, thy arm a flag may bear."
(EASTWICK).

"Zahr maran mar-ra bashad hayat
Nisbatash ba admi amad mumat." JALALUDDIN RUMI.

"Serpents' poison is life to serpents,
In relation to mankind it is death." (WHINFIELD).

"Za kar-i-basta ma'andish wa dil-i-shikasta ma dar ki ab-i-chashma'e haiwan darun tarikast." GULISTAN, chap. 1.

"Have no doubts because of trouble nor be thou discomfited; for the water of life's fountain springeth from a gloomy bed." (EASTWICK).

"Zalimera khufta didam nim ruz
Guftam 'in fitna ast, khwabash burda bih,'
Anki khwabash bihtar az bidariast
Anchunan bad zindagani murda bih." GULISTAN, chap. 1.

"A tyrant lay, his noon-tide slumber taking,
Said I ''tis best this scourge should sleeping lie,
And he whose sleep is better than his waking,
'Tis best for such an evil one to die.'"
(EASTWICK).

"Zamin shura sambal bar niyarad
Dar u tukhm 'amal za'i magardan;
Nikui ba badan kardan chunanast
Ki bad kardan ba jae nik mardan." GULISTAN, chap. 1.

"Salt ground will not the precious spikenard bar
Waste not thereon the seed of thy emprise;
Who benefits on evil men confer
Upon the good no less heap injuries."
(EASTWICK).

"Z'an dam ki amadasti andar jahan-i-hasti,
Pishat ki ta barasti binhada nirdubanast;
Awwal jamad budi, akhir nabat gashti,
Angah shudi tu haiwan; in bar tu chun nihanast?
Gashti az an pas insan ba'ilm wa 'aql wa iman
Bingar che kul shud an tan k'u juzwi khakdanast,
Za insan chu sair kardi, bishakk firishta gardi,
Be in zamin, az an pas jayat bar asmanast."
DIWAN-I-SHAMS-I-TABRIZ.

* i.e., the faqir's rag

"From the moment you came into the world of being
A ladder was placed before you that you might escape,
First you were mineral, later you turned to plant,
Then you became animal: how should this be a secret to you?
Afterwards you were made man, with knowledge, reason, faith,
Behold the body which is a portion of the dust-pit, how perfect it has grown!
When you have travelled on from man, you will doubtless become an angel,
After that you are done with this earth; your station is in heaven."
(NICHOLSON).

"Zan-i-khub, farmanbar, parsa
Kunad mard-i-darwish ra badshah." BOSTAN OF S'ADI, chap. 7.

"A good, order-bearing, chaste wife
Makes a poor man a king." (CLARKE).

"Z'an pish ki az jam-i-ajal mast shawi
Zir-i-lakd-i-hadisha past shawi,
Sarmaya ba dast ar inja k'anja
Sudi nakuni agar tihi dast shawi." OMAR KHAYYAM.

"Bestir thee, ere death's cup for thee shall flow,
And blows of ruthless fortune lay thee low;
Acquire some substance here, for none is there,
For those who empty-handed thither go." (WHINFIELD).

"Za palidi wa za khubi tu kuni surat-i-shakhse
Ki gurizad ba do farsang way az bue palidi
Kuniash ta'mahe khaki ki shawad sabza'e paki,
Birahad u za najasat chu dar u ruh damidi."
DIWAN-I-SHAMS-I-TABRIZ.

"Thou mouldest of foul and fair the form of a man
That he may flee two leagues from the odour of foulness;
Thou mak'st him a morsel of dust that he may become pure herbage,
He is free from filth when Thou hast breathed into him a soul."
(NICHOLSON).

"Zar andar kaf-i-mard dunya parast
Hanuz ey biradar bisang andar ast." BOSTAN OF S'ADI, chap. 2.

"Gold in the palm of the man's hand world-worshipping,
Oh brother! is yet within the stone." (CLARKE).

"Za ranj wa rahat dauran ma ranjan wa ma shu khurram
Ki amin jahan gahe chunan gahe chunin bashad."
ANWAR-I-SUHEILI.

"Grieve not nor let thy heart be glad at this world's joy or sorrow,
For know the scene that now seems fixed aye changes on the morrow."
EASTWICK.

"Zar'a-ra chun rasid waqt-i-dirau
Na khiramad chunanki sabza'e nau." GULISTAN, chap. 6.

"Not so elastic bends the yellow corn,
As the young blade before the breeze of morn."
(EASTWICK).

"Zar bidih mard-i-sipahira ta sar binihad
Wagarash zar na dihi sar binihad dar 'alam." GULISTAN, chap. 1.

"Give thy troops gold that for thee they may die,
Else they'll go seek a better destiny." (EASTWICK).

"Zare ki pak buwad za imtihan chi gham darad."
ANWAR-I-SUHEILI.

"Gold that is pure, why should it dread the test?"
EASTWICK.

"Zarra zarra k'andarin arz wa samast
Jins-i-khudra hamchu kah wa kahrubast;
Narian mar narian ra jaziband
Nurian ham nurianra taliband;
Safra ham safian raghib and
Dardra ham tiragan jazib shawand;
Batilanra chi rabayad batile
Aqilanra chi khush ayad aqile;
Ahl-i-batil batilanra mikashand
Baqiyan az baqiyan ham sar khushand." ANWAR-I-SUHEILI.

"Each atom in this earth and heaven, we find
Resembles straw and amber to its kind;
Things igneous with fiery essences unite
And bodies luminous seek things of light;
Pure natures wishfully pursue things pure
And gloom attracts the sorrowful and dure.
How are the vain seized on by vanities
And to wise men how pleasing are the wise;
The foolish fools to follow them compel
And others like them please as well." EASTWICK.

"Za sad chuba ayad yake bar hadaf." BOSTAN OF S'ADI, chap. 2.

"Out of a hundred arrows one comes to the butt."
(CLARKE).

"Zat-i-tu qadir ast ba ijad har muhal
Illa b'afridan chun khud yagana." URFI.

"Thy essence is able to call into being all that is impossible,
Except to create one like Thyself." (SHEA).

"Za zakhm-i-tu na gurizam ki sakht kham buwad
Dile ki sukhta'e atish-i-bala'e tu nist,
Kirana nist sana wa sanagaran-i-tura
Kudam zarra ki sargashta'e sana'e tu nist?"

DIWAN-I-SHAMS-I-TABRIZ.

"I will not shun thy blow, for very crude
Is the heart that ne'er burned in the fire of thine affliction,
To thy praise and praisers there is no end,
What atom but is reeling with thy praise?" (NICHOLSON).

"Za zindan wa harif ahl ma gurez
Za bustan wa za na ahlan biparhez
Agar aqil buwad khasm-i-tu bihtar
Ki banadan shawi yar wa biradar."

ANWAR-I-SUHEILI.

"Flee not a prison with friends to thy mind,
But those unsuited e'en in gardens shun,
Thou wilt a prudent foeman better find
Than with a fatuous comrade to be one." EASTWICK.

"Za z'uf-i-khud ma kun dar man nigah
Bar tu shab bar man haman shab chastgah,
Bar tu zindan bar man an zindan chu bagh
Ain mashghuli mara gashta firagh
Pa'e tu dar gil, mara gil gashta gul
Mar tura matam, mara sur wa duhul."

JALALUDDIN RUMI.

"Let not a weakling like you censure me;
What seems night to you is broad day to me,
What seems a prison to you is a garden to me,
Busiest occupation is rest to me,
Your feet are in the mire, to me mire is rose,
What to you is funeral wailing is marriage drum to me."

WHINFIELD.

"Za zulmat matars, ey pasandida dust,
Ki mumkin buwad k'ab-i-haiwan dar us't
Dil az bi-muradi ba fikrat ma suz
Shab abistan ast, ey biradar, baruz."

BOSTAN OF S'ADI, chap. 6.

"O approved friend, fear not the darkness,
In which it is possible there is the water of life,
Consume not thy heart with failure of desire,
O brother, the night is pregnant with the day."

(CLARKE).

"Z'ibtida daur-i-Adam ta ba ahd-i-padshah
Az buzurgan 'afu bud ast, az faru-dastan gunah."

ANWAR-I-SUHEILI.

"From Adam's time to thine, O king, 'tis still the same,
The great extend forgiveness, and the lowly are to blame."
EASTWICK.

"Zidd ziddra mi-numayad chun Rum wa Zang." JALALUDDIN RUMI.

"Opposite shows up opposite as a Frank a negro."
WHINFIELD.

"Zihi khurshaid-i-janafza, ki yak tabash chu shud paida,
Hazaran jan-i-insani biruyad az gil-i-tira." DIWAN-I-SHAMS-I-TABRIZ.

"Welcome soul-producing sun! when a single ray of thine hath appeared,
Thousands of human souls shoot forth from black (barren) clay."
(NICHOLSON).

"Z'ihtiyaj badtar dar jahan bala'e nist
Ba hich wajh tihidast ra nawa'e nist
Kase ki gasht dilash mubtila'e ranj tama'
Bigu bi-mir ki in dard ra dawa'e nist." ANWAR-I-SUHEILI.

"The world no greater ill than want can show,
The needy wins no solace for his grief;
The victim of distressful want and woe
Must die; for poverty finds no relief." EASTWICK.

"Z'in hamrahan-i-sust 'anasir dilam girift
Sher-i-khuda wa Rustam-i-dastanam arzu'st
Dar dast-i-har ki hast za khubi qurazhast
An m'adan-i-malahat wa an kanam arzu'st."
DIWAN-I-SHAMS-I-TABRIZ.

"My heart is weary of these weak-spirited companions,
I desire the Lion of God (Ali) and Rustam son of Zal,
Filings of beauty are in the possession of every one that exists,
I desire that quarry and that mine of exquisite loveliness."
(NICHOLSON).

"Zi mulk ta malakutash hijab bar darand
Har an ki khidmat-i-jam-i-jahan-numa bi-kunad
Tabib-i-ishq Masiha dam-ast wa mushfiq, lek
Chu dard dar tu na binad ki-ra dawa bikunad." HAFIZ.

"They rend the veil between this world and the next for him who performs the service of the cup world-displaying.

"The physician of love has a life-giving breath like the Messiah and is merciful, but if he sees no pain in thee to whom is he to give his medicine?"

"Zi mushkilat-i-tariqat 'inan ma tab ey dil
Ki mard-i-rah na yandishad az nashib wa firaz." HAFIZ.

"O heart from the difficulties of the path turn not the rein,
For the man of the path reflecteth not of ascent and descent."
CLARKE.

"Zinhar az qarin-i-bad, zinhar
Waqina rabbana 'azaba 'nnar." GULISTAN, chap. 2.

"From a vixen wife protect us well,
Save us, O God! from the pains of hell." (EASTWICK).

"Z'in past ashiyan ba faraz ashiyana shud
Azada bud wa zad juz azadagi na just
Tan ra ba tan guzasht rawanash rawana shud
Janash ba zat-i-Hazrat jan-afrin rasid
Birun za qaid-i-charkh wa zamin wa zamana shud."
THE DABISTAN.

"From this lowly nest he departed to the nest on high,
He was truly free and sought no stores but those of holy freedom,
He abandoned his body to corporeal matter, and his spirit joined the spiritual region,
His soul was united to the Sublime Being, the Creator of souls,
Soaring beyond the limits of heaven, earth and time." (SHEA).

"Z'in pish birun za khwish pindashtamat
Dar gayat-i-sair-i-khud guman dashtamat,
Aknun ki tura yaftam ani danam
K'andar qadam nakhust bugzashtamat." JAMI (BEHARISTAN).

"Formerly I thought Thou wast without me, and deemed that I should find Thee by long journeying,
Now that I have found Thee, I know this, that at the first step I took, I left Thee behind me." (ASIATIC JOURNAL).

"Z'in gambad-i-gardida bad af'ali bin
Waz raftan-i-dustan jahan khali bin;
Ta bitawani tu yak nafas khud-ra bash
Farda mangar, dar matlab hali bin." OMAR KHAYYAM.

"See what foul tricks this circling dome doth play,
See earth left empty of friends snatched away!
To live the one breath you can call your own
Look for no morrow, mourn no yesterday." (WHINFIELD).

"Z'in guna ki man kar-i-jahan mibinam
'Alam hama raegan baran mi-binam,
Subhan Allah bahr chi dar miyangaram
Nakami khwish andar an mi-binam." OMAR KHAYYAM.

"So far as this world's dealings I have traced,
I find its favours shamefully misplaced;
Allah be praised that I am one of those
Who're disappointed by it and disgraced!" WHINFIELD.

"Z'in sham'aha'e sirnigun, z'in pardaha'e nilgun
Khalqe 'ajab amad birun ta ghaibha gardad 'iyan."

"Zud ba saltanat rasad har ki buwad gada'e tu
Shah-i-nishin-i-chashm-i-man takiyagah'e khiyal-i-tust
Ja'e dua'st, shah-i-man bi tu mabad ja'e tu
Shur-i-sharab wa sirr-i-ishq an nafsam rawad zi sar
K'in sar-i-purhawas shawad khak-i-dar-i-sara'e tu." HAFI

"To sovereignty quickly reacheth whoever was the beggar of Thine,
My eye's king-seat is the resting-place of Thy image;
A place of prayer it is. O my sovereign, without Thee, be not the place of Thine!
Goeth from my head wine's clamouring and love's consuming at that moment,
When this head full of passion becometh the dust of the door of the abode of Thine." (CLARKE).

"Zud bashad ki khira sar bini
Badu pae uftada andar band;
Dast bar dast mi-zanad ki darigh
Nashunidam hadis-i-danishmand." GULISTAN, chap. 7.

"Soon shalt thou see the man of head-strong will
With his two legs by fetters pressed,
Smiting his hands, he cries in accents still
'To hearken to the sage is best.'" (EASTWICK).

"Zud bini shikasta pishani
Tu ki bazi ba sar kunad ba ghuch." GULISTAN, chap. 8.

"Who play at butting with a ram
Will quick enough a broken forehead rue."
(EASTWICK).

"Zud rawad, zud nashin shud ghubar
Z'an ba yake jae na darad qarar
Kuh b'ahistagi amad ba jae
Az sar-i-an ast chunin dar pae." NIZAMI.

"The dust goes quickly; it was quickly settled; thence it has no permanence in one place;
The mountain by gentle degrees attains its height; by reason of that it is so durable." ASIATIC MISCELLANY.

"Zulam-i-zulm chu zahir shawad, bar ayad pur
Jahan za tiragi wa talkh aishi wa tangi;
Ba adl kush ki chun subh-i-an tul'u kunad
Farugh-i-an birawad ta hazar farsangi." JAMI, BIHARISTAN, chap. 2.

"When the darkness of tyranny manifests itself
The world is filled with gloom, destitution and misery.
Cultivate justice; for when its morning dawns
The splendour thereof extends to a thousand parasangs."
(REHATSEK).

"Zulm shud im ruz tamasha'e man
W'ai ba ruswa'e farda'e man." NIZAMI.

"To-day oppression was my amusement,
Alas! for my disgrace of to-morrow."
ASIATIC MISCELLANY.

"Zulmate daram banisbat ba shamus
Nur daram bahri zulmat nafus
Z'an zaifam ta tu tabi awari
Ki na mard aftab anwari
Hamchu shahd wa sirka darham baftam
Ta sue ranj-i-jigar rah yaftam." JALALUDDIN RUMI.

"I still am dark compared to the sun
Though I am light compared to the dark souls of men,
Therefore is my light weak that you may bear it,
For you are not strong enough to bear the dazzling sun,
I have, as it were, mixed honey with vinegar,
To succour the sweetness of your hearts." WHINFIELD.

"Z'umar bar khurad an kas ki dar jam'i sifat
Ba khwish bingarad, an gah tariq-i-an girad." HAFIZ.

"Of life that one eateth the fruit who in all qualities
Looketh at himself, then the path taketh." (CLARKE).

"Z'Umar, ey pisar, chashm-i-ujrat madar
Chu dar khana'e Zaid bashi bakar." BOSTAN OF S'ADI, chap. 5.

"O son expect not reward from Umar,
When thou art at work in the house of Zaid." (CLARKE).

"Zummi 'llfadha 'in nadda, fa ma 'as'ada man zamma,
Wa rummi 'lamala 'rraththa, faqad 'aflaha man ramma
Warish man rishahu 'nhassa, bima 'amma wa ma khassa
Wa la tasa ala 'nnaqsi wa tahris ala 'llamma;
Wazawwid nafsaka 'lkhaira, wa d'a yu'kibu 'dhdhaira,
Wa hayyia markaba 'ssairi wa khaf min lajjati 'lyamma."
MAQAMAT OF HARIRI (11).

"Bridle thy speech if it would run astray for how happy is he who bridleth it:
And mend thy ragged conduct, for he hath prospered who mendeth it,
And plume him whose plumage hath fallen in calamity great or small; and sorrow not at the loss and be not covetous in amassing,
And make provision of good for thy soul, and leave that which will bring on ill, and prepare the ship for thy journey and dread the deep of the sea." (CHENERY).

"Zurat az pish mi-rawad ba ma
Ba khudawand ghaib-dan na rawad." GULISTAN, chap. 1.

"Thy power extends to us,
It does not extend to God the knower of Secrets."

"Zur-i-jan kuhkan shaqq-i-hajar
Zur-i-jan-i-jan dar an shaqqu 'lqamar." JALALUDDIN RUMI.

"The strength of strongest man can merely split a stone,
The power that informs man's soul can cleave the moon."
REDHOUSE.

"Zuyyina linnasi hubbu 'shshawati mina nnissa'i w'albanina w'alqanatiri 'lmuqantarati mina ldhdhahabi w'alfidhdhati wa'lkhaili 'lmusawwamati w'alan'aami w'alharthi." KORAN, chap 3.

"The love and eager desire of wives and children and sums heaped up of gold and silver and excellent horses and cattle and land is prepared for men." SALE.

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